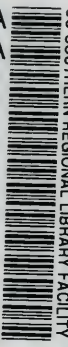


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PROSAIC
EFFUSIONS,
OR
ESSAYS
ON VARIOUS SUBJECTS,
AND
MISCELLANEOUS OBSERVATIONS.

~~~~~  
BY JOSEPH MARRIOTT.  
~~~~~

As God in the course of his providence, hath made provision for gratifying the different natural tastes and relishes of mankind, so he hath furnished his ministers with different abilities and methods of address to suit their mental relishes. It seems therefore agreeable to his wise plan and to the state and circumstances of men, that discourses of different kinds and strains should be addressed to them; and all may, thro' his blessing, contribute to the general edification and happiness.

JOB ORTON.

WHITCHURCH:

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P R E F A C E .

The following effusions are the substance of various reflections which have at different times engaged the mind of the author. They are given to my readers, with a view to interest them in subjects which are important to their happiness and the well being of society: I have also endeavoured to amuse their imaginations, while I was attempting to improve their understandings. How far I have succeeded, a candid public will be best able to judge.

Many of my speculations may appear chimerical, and some of my observations untenable; I trust however, that the greater part of both will be found, upon mature consideration, to have their basis, if not upon certainty, at least upon probability.

Should my remarks be found in the works of other authors; I must beg leave to observe that I have not, intentionally, become a plagiarist. It is true, when authors are writing upon the same subject, they may, sometimes, unintentionally make the same remarks, and this may have been my case, altho', if I have now and then given the opinions of another writer, I trust I have either put them in a new light, or, in some respects, made them more efficacious.

With best thanks to my kind friends, who have so liberally come forward to patronize my little work, and with sincere prayers to Almighty God that my effusions may be, in some degree, the means of improving a portion of my fellow creatures, especially, the tender minds of youth, I shall conclude this short preface with the words of the justly celebrated Dr. Paley. "Whatever be the fate or reception of this work, it owes its author nothing. In sickness and in health I have found in it that which can alone alleviate the one, or give enjoyment to the other....occupation and engagement."

PROSAIC EFFUSIONS.

EDUCATION.

We shall conduct you to a hill side, laborious, indeed, at the first ascent; but else, so smooth, so green, so full of goodly prospects, and melodious sounds on every side, that the harp of Orpheus was not more charming.

MILTON.

MAN consists of two distinct parts, his soul or mind, his body or corporeal frame; the former is much superior to the latter, as being capable of enjoying more refined and more permanent pleasures; indeed the body divested of the soul, is as nothing, for it gradually moulders into dust, and mixes with it's fellow clay; yet as a garden uncultivated, is soon overspread with weeds, or becomes a desert, so will the mind, if unimproved, become possessed of

vices, or be ignorant as the beasts of the field. As a proof of this assertion, we behold the savage, with a form surpassing all other animals, strong, active, and brave, yet notwithstanding he is a mere automaton, set in motion by an internal impulse; take him from the woods, place him in a dissolute and populous city, and he soon will become intemperate, debauched, and wretched. Why is this? Because his soul is without knowledge, and is not good.

Let us now consider by what means we ought to improve the mind: to attain this grand end, I think the following are the four principal rules which should be observed, viz. to converse, hear lectures, read, and reflect.

First. We should converse, not with persons of mean and sordid ideas, not with those who devote the whole or principal part of their lives to enrich their coffers and gratify their appetites, nor indeed with any who are ignorant and immoral; but on the contrary, we should employ our reasoning powers for the improvement of

our minds, and for that purpose we should converse with the divine, the philosopher, the politician, the traveller, and other men of virtue, learning and erudition; then we shall approximate towards a knowledge of men and manners, a knowledge of virtue and refinement.

Secondly. What we learn from conversation we may often learn from lectures, indeed, the principal difference is this, that from lectures we more easily derive knowledge than from conversation, as they are delivered more eloquently and more methodically. It is hardly necessary to observe, that we must only listen to virtuous and learned orators, and that if we wish to derive any permanent advantage from discourses of this kind, we must write in a book every judicious remark which we from time to time hear made by the lecturer.

Thirdly. A man who is but little acquainted with his fellow creatures is wiser if he has read many learned books, than a person who has only conversed with

men of virtue and talent; for from the former only we can become perfectly wise: on the contrary, we may for ever converse with mankind, and yet know but little, and that little imperfectly: indeed an intercourse with mankind stimulates the mind, but alone never makes it wise. We should, after we have by books acquired a knowledge of languages, enlarge our intellects, that is, we should study and practise religion and philosophy, become acquainted with men, and the other glorious works of our Creator; and after we have attained this learning, all other departments of knowledge will be easily acquired, as those I have enumerated are the fundamental principles of virtue and erudition; and I believe it will be admitted, that when they are attained, all subordinate knowledge is easily acquired: we must also be careful when we select our books; for there is, if I may use the expression, a chaos of volumes a great deal of which consists of the dregs of composition, viz. absurd romances, burlesques, and obscene pamphlets: if, then, we peruse only those productions, we shall, instead of reading

for our improvement, read for our destruction. But perhaps it may be inquired, "What are we to read? Are we continually to pore over ethics philosophy and jurisprudence? May we not exhilarate the understanding by reading poetry, ingenious allegories, and other amusing compositions. Certainly; let amusement and instruction accompany each other, for strange as it may appear, we may become divines, and philosophers, and at the same time be very agreeably entertained; how amusing, yet how divine, are the parables of Christ, how philosophical, yet how pleasing, are the studies of nature: however, it must be admitted, that there are many prolix and vapid productions; but as the subjects they treat of are of the utmost importance, we should read them with great attention, and afterwards to refresh the mind, peruse books more entertaining, for that purpose, not any are more amusing, at the same time more instructive, than historical, biographical, and good poetical compositions.

Lastly. We must often reflect, that is we must form our opinions, call to mind

and methodically arrange the various and important knowledge which we from time to time acquire; for without reflection, knowledge is of little use, as learning is intended to improve the mind, to make man a rational and useful being; if he therefore, merely listens to the conversation of others, or reads voluminous books, and never reflects on what he has heard or read, it will make but a slight impression on his mind, or will pass by him as the wind which momentarily discomposes his garments, all his labour, all his perseverance, will be in vain, the mind from want of employment, from want of being engaged by invention and judgment, corrodes or withers like a neglected plantation.

When we become acquainted with a knowledge of men and manners, a knowledge of religion, philosophy, politics, and the Belles lettres, we must endeavour to instil them into the minds of our fellow creatures, for their improvement and happiness, not as pedagogues but as urbane philanthropists who please when they instruct.

An Answer to the Question.

WHY SHOULD EVERY MAN STUDY POLITICS ?

Turpe est in patria peregrinari, & in rebus quae ad patriam pertinent hospitem esse. *MANUTIUS.*

Many have inquired of what advantage or utility it can be for a private individual to possess a knowledge of politics, and interfere with matters of state? Those who put this question being persuaded, that such knowledge not only withdraws men from their professional duties, but too often excites in their breasts a bigotted party spirit. Before I proceed to answer this question, it must be borne in mind, that when brought into the world all men are on an equality, and he only who possesses more virtue and wisdom than the generality of his fellow creatures, merits more honour and respect! This, then, should be the only distinction between man and man---happy were those pristine times when this distinction was more known and observed. Indeed; the first and laudable origin of government was this, a people

chose from amongst them persons of integrity and wisdom to enact laws, and enforce those laws with justice and mercy for the safety and happiness of the community; but experience soon taught mankind how necessary it was to change their magistrates for others, as they frequently became ambitious, tyrannical, and cruel, and instead of enacting or enforcing the laws for the ends they were designed, they abrogated such as were for the public good, and enacted others which merely filled their coffers and gratified their pride and tyranny. Thus the Spartans, the Athenians, and Romans, before luxury crept into their cities, dragged from off the seat of justice those who dared to injure the property or person of a single individual: but, alas! despotism soon changed the face of things, and made those nations which were once the bravest and most equitable, the basest and most unjust. So that we learn from these and many other examples, how necessary it is for the people to observe the conduct of their representatives, and mind that the laws are enforced for the happiness and honour of their country;

that is, they should act like men of lauded property, who pry into the concerns and accounts of their stewards, to see they are not imposed upon. But probably it may be urged, that it is true men of power and influence ought to know and interfere with state matters: but why ought a private person who can have no influence whatever, but to disturb the government and cause commotions? In answer to this question, I must observe, that it is his **INDISPUTABLE RIGHT**, and that an individual has the same influence on the state, as a single link has to the formation of a chain, which alone is perhaps of little use, but when joined to other links of the utmost importance. Besides, he has it in his power to instruct his numerous acquaintance, or write books for the public good, so that if his principles are good, he becomes of the utmost advantage to his country, and yet he may possess no influence at court, or in the senate, no, nor even be an elector of a town. I cannot help thinking that such an individual is often a more valuable member of society than many of our representatives; for if his knowledge

be extensive, his principles liberal, enlightened, and philanthropic, his magnanimity ardent and persevering, fearing neither the calumny of sycophants, nor the castigation of tyrants, he will make corruption blush, and frequently be the means of lopping from off the constitution, many destructive ramifications.

But if we consider this question in another point of view, we shall soon perceive that a knowledge of politics is as useful in domestic as in public life, for to attain this science, we must improve our understandings, that is, we must become acquainted with history and biography, read the many useful productions on government and political economy, and, indeed, possess a general knowledge of men, manners and laws. No one then will be so contumacious as to urge that such a knowledge is hurtful or of no use. Besides, it must be perceived that political conversation stimulates the mind, and draws from the intellect many judicious observations, which improve and please our fellow creatures. To be sure, it is true, there is sometimes

a foolish party spirit excited by difference of opinion, but it is very seldom hurtful; and then it has generally the same effect upon the government, as a tempest has upon the elements; both destroy many pernicious things which would otherwise subvert the happiness, and perhaps the existence of mankind. To conclude: as well may we never learn the arts and sciences, because we may misapply them, as never study politics, because a casual disturbance may take place.

CIVILIZATION,

(A DREAM.)

The progress of improvement, intellectual and moral individual and natural, is like the flowing tide. A wave advances beyond the rest, and it falls back again; you would suppose that the sea was retreating; but the next wave pushes further still, and the succeeding wave goes beyond that; so that by a gradual and for some time imperceptible, but sure and irresistible progress, the mighty element bears down every obstruction, and in due time occupies its destined station. Even before the inadvertent spectator is aware, the soil and slime and all unsightly and rugged objects disappear, and the whole space is occupied by the beautiful and majestic main.

BELSHAM.

In one of the delightful evenings of the month of May, when nature opens her womb and decks the earth with spontaneous beauties, I rambled to the summit

of a hill, rising above the valleys around. The sun had set, the heavens were tinged with scarlet, and spotted with twinkling stars, the clouds moved with slow and easy motion, a fragrance issued from the scattered wild flowers, and the nightingale thrilled the soul with ecstasy; gradually the moon arose, casting her chaste beams on the towers of a distant city, and brightening the chalky tops of stupendous mountains, which reared their heads afar off. My soul felt light, my heart throbbed with rapture, alternately emotions of pleasure and awe took possession of my frame: at last giving way to calm meditation, I stood in an attitude of devotion, exclaiming, "O Lord! while all nature speaks thy praise, what is man that thou art mindful of him! Ages have passed away, still he is a worthless being: Ambition, Pride and Tyranny, rule over his mind: Selfishness, Rapine and Murder, haunt his footsteps! Will Virtue never possess sovereign power? Will she never make him adore his Creator? Will he never follow the laws of Nature? Will he never practice benevolence. No! History unfolds her pages, and discloses Vice triumphant with

Virtue tied to her chariot." With these melancholy thoughts I returned home, laid my head on my pillow, and dreamed the following:—Methought I found myself on a wide plain, but alas! the face of Nature was very different from that I had just seen: the sun was obscured by clouds of smoke, which came from the burning rubbish of a distant town: on the right, I beheld two armies drawn up ready to engage, presently they encountered---arrows flew from every quarter---light flashed from contending swords---foes linked together---hundreds fell---merciless victors thrust their spears into the breasts of their expiring enemies---horses trampled on the dying and the dead---blood and groans issued from expiring soldiers, and the conquerors shouted whilst they led the captive virgins to their tents, to gratify their brutal appetites.

Presently I observed a band of monks clothed in sackcloth, with a cross for their standard. The foremost of them was a grey headed old man, with cruelty stamped on his countenance, as soon as he approached

the army, he exclaimed, "Hail victorious chief! thy sins are forgiven, for thou hast slain the heretics, thou hast sent to hell torments the miscreants who dared to form their tonsures* different from those of the faithful---sing praises on high. Glory be to thee, O mother of God. The warriors bent their knees, and, while they sang hallelujahs, received a benediction from the fathers. I turned away from this impious scene, but on the left, beheld another equally wicked and absurd. Four judges had condemned a beauteous female to go through the watery ordeal; the instruments of the law were throwing her into a river, no sooner was this done, than the judges who stood on the edge of the bank, declared her innocent, but, alas! the woman never arose.† A short distance from me, I beheld some reverend looking persons obliterating the sublime productions of the ancients, and on the erased parchment, others were writing in barbarious charac-

* See the beginning of the first volume of Hume's History of England.

† See what Rapin says on the Saxon Laws.

ters, homilies and hymns. Still nearer was seen an austere warrior, delivering over to an infirm soldier, four slaves, in exchange for a fine horse* which he was riding.

At the sight of these scenes my heart felt sad, and tears ran down my cheeks. "Surely," I said, "I am conveyed to the infernal regions, to behold the instruments and punishments of the damned." In agony I threw myself on the ground; cursing the day I was born, cursing my fate that I should ever behold such a spectacle. Methought I had not lain long in this state, when lifting up my head, I beheld from afar, a glimmering light gradually enlarging and changing the face of nature. Warriors stopped their bloody work; monks crept from their convents; cheerfulness appeared on the countenances of the men, and modesty on the features of the women. It was the **LIGHT OF CIVILIZATION**. Suddenly my eyes beheld on the clouds a car, drawn by two milk white steeds, on the

* See the 9th or 10th volume of Gibbon's Roman Empire.

back of one of them was sitting an enterprising youth, with one hand he held the reins, and with the other pointed to the north: as he moved, I imagined that the inhabitants of the earth followed his track, and promiscuously mingled together. When the car had nearly approached me, a beautiful female arose from its centre, decked in all the loveliness of beneficent innocence. In one hand she held a cornucopiæ, out of which issued, and fell to the ground, a number of Bibles; with the other she threw among the gazing multitude, thousands of miscellaneous volumes, which were either caught by the spectators or wholly disappeared. Sometimes when I supposed I should never see again some books which were falling in a remote place, they were on the contrary eagerly caught at by hundreds who held them up to view: while others, which were at the first grasped with eagerness, soon fell from the hand, and vanished from my sight.

Having arrived within a few paces from me, she descended from her car and addressed me in the following words. "Lis-

ten, philanthropic, though discontented, mortal, whilst I disclose the wonderful designs of Providence: first, learn, that I am the Genius of Printing, guided by the Genius of the compass who makes nations acquainted with their respective manners and customs. Before I left Heaven, the ingenious Egyptians, the wise Greeks, the learned Romans and inhabitants of other nations, produced works of imagination and erudition, which with the divine Christian doctrine, both delighted and improved mankind. Soon after these events the Barbarians from every quarter of the globe flocked together to destroy the grand fabrics of truth and virtue; but the God of Nature interfered, and declared that he would suffer them to obliterate no more of human learning than what was superfluous, and though, for a time, they might blend errors with truth and wisdom, nevertheless, virtue should ultimately triumph, for their vices should bring forth virtues, their barbarism should become refinement, and their cruelty mercy. Long they shed each others blood, long they desolated the land, yet at the end of almost every war they became more virtuous, gleaned knowledge

from the civilized nations, and dispersing it among their distant countrymen; some sedentary priests cultivated learning, and introduced it into their cities, occasionally men of talent sprang up to relieve the sinking world; and charity was never wholly forgotten, thousands being rescued from want, and myriads from slavery. Such was the state of the earth. It is now my duty to distribute the writings of the virtuous and wise, to prevent the destruction of learning, and to encourage the talent of rising generations. Soon will other spirits descend to improve your fellow creatures; for learn that knowledge never has, nor ever will retrograde. CIVILIZATION will rapidly advance till all mankind are perfect; vice and ignorance will not be detested, for they will be unknown." Here she ended. No sooner had she finished, than the spirits of Moses, David, Homer, Plato, Cicero, Seneca, and others, issued from their graves and offered up thanks to the Genius of Printing, and sang praises to the only one wise and beneficent God.

This glorious sight and tumultuous noise

aroused me from my sleep : but the remembrance of my dream, has made me more and more admire the wonderful designs of Providence, and smile at the petty attempts of ambition and despotism, which would subvert all that can make life desirable, knowledge and virtue.

BENEVOLENCE.

“Nec sibi sed toto genitum se credere mundo.”

The benevolent make thousands rejoice, are beloved by mankind, possess a good conscience, and leave behind them an honourable name---Who would not rather be an Howard than an Alexander? But, perhaps it may be inquired, can man enjoy the pleasures of benevolence? Are there no obstacles in his way, no inseparable difficulties? I answer, not any. Let him begin from his infancy to habitually assist the indigent, attend the sick, instruct the ignorant, and reform the wicked, and he will soon be happy; for should he at first find this habit disagreeable, the disagreeableness will gradually wear off, and at last he will actually become uneasy, unless he is continually doing good. This is what the learned Mr. Belsham

very properly terms the purest benevolence, for selfishness is wholly eradicated from the breast. But unfortunately for the world, men too frequently care for only themselves; from their childhood they are taught to be selfish, and suspicious. If they are taught to have an esteem or love for their fellow creatures, it is for those only who are their relatives: and these they must esteem because they are their relatives, and not because they possess any attractive virtues. To defend these narrow principles, it is urged, that the majority of mankind cannot be useful, and if they can, they must confine their charity to a few of their fellow creatures, as their business or poverty will not suffer them to relieve many, nor permit them to encourage industry and talent: again it is contended, that if they have it in their power to do good, they feel little inclination, to exercise their benevolence, being so liable to be cheated by knaves and imposters. I shall endeavour to shew that these objections have not the slightest foundation, by first laying before my readers, how we may, in almost every situation of life,

assist our fellow creatures ; and secondly by endeavouring to expose the absurd error, that we are never to do good, because we are liable to be duped.

First. Let us but wish to be benevolent, and then we shall soon find that it is continually in our power to assist or relieve mankind, and at the same time derive great advantages, or be wholly disinterested ; thus, if I purchase valuable productions, paintings, statues, and philosophical apparatus, I encourage the arts and sciences ; or if I take a pew in a church or chapel, a box at a play house, or become the member of a debating society, I, in some measure, promote the cause of religion, and encourage wisdom and eloquence ; even if I practise a useful trade or profession, such as farming, physic, or shoemaking, I obtain a livelihood and become a useful member of society. But let us consider disinterested benevolence : and here opens a scene which, I hope, will not only stimulate and guide us to be more serviceable than we are in general, but will also show us how most of our

actions may tend towards the happiness of our fellow creatures.

Disinterested benevolence is without one selfish motive, frequently and secretly assisting the poor---founding or publicly subscribing to philanthropic institutions---giving and lending valuable books---conversing on important topics---modestly persuading the vicious and the prejudiced to follow the dictates or sentiments of virtue and wisdom—magnanimously opposing, and sometimes punishing vice, and insolence—taking every opportunity to oblige—composing and disseminating learned and pious productions—fighting for liberty and zealously propagating the doctrines of religion. To conclude, if one man cannot do all I have laid down, let him do as much as he possibly can---The good intention, and not the effect, is the virtue.

Secondly. Of all principles which hurt mankind, there is not probably one more destructive to happiness and morals, than that of seldom or never doing good because evil may come; as well may we

never sow corn because weeds may choak it, as never to exercise the Godlike virtue of benevolence. But, indeed, to prevent evil, we ought to act like the husbandman, who understands and improves the soil before he sows the seed; after the same manner, we should carefully examine the dispositions of the persons in whom we intend to plant virtue and wisdom, then root out their vices or prejudices, and suit our charity or admonitions to their tractable, or almost intractable minds. Should some-times obduracy or ingratitude oppose our benevolence, we must be more prudent, but not less charitable; for surely no one will make the innocent suffer for the guilty, or the unfortunate for the incorrigible. Better it is to throw away our money and our time, than never to do good; for suppose what we gave or said did no good to others, nevertheless the pleasure which charity excites in the human breast should be a sufficient inducement for us to give with an open hand and heart.

NATURE.

“The noblest employment of man is to study the works of his Creator.”

ECONOMY OF HUMAN LIFE.

With what loveliness is nature arrayed! How wonderful are her works! A blue hemisphere, an effulgent sun, twinkling stars, an argent moon, green fields, brown moors, foaming seas, and earths, animals and vegetables, of every colour, shade and form. The rotundity of the heavenly bodies charms the eye, lofty trees exalt the soul, and the surprising shapes of surrounding objects excite curiosity and please the imagination.

How numerous are the particles of matter, what numbers of animalcule! every weed is an habitation, each drop of water supports life. Insects swarm on the leaves, the branches and stalks of plants fly in

the air, sport on the waves, and creep on the soil; innumerable vegetables strew the earth, and blades of grass which would take years to count, sprout on an acre of ground. Oaks by the side of other trees rear their heads like gigantic chiefs at the head of a thousand warriors. Horses, oxen and sheep graze under their branches, or sleep undisturbed. Bulky elephants and carnivorous tigers rush from the mountains, whose snowy tops appear through dark heavy clouds; the thunder roars, the lightnings flash, the rain falls in torrents, rivers mix with roaring billows, the whale spouts up the watery brine, the hawk pursues the timid songster, myriads of herrings are swept on shore. Man, great lord of all, and favourite of his maker, contemplates the surrounding scene with rapture. The sun throws his refulgent beams on the earth, is the great source of heat, and draws round and round stupendous planets. The pale moon gives light through the shades of departed day, guides the tides and is a world within itself. Twinkling stars, with millions of inhabited globes, seen only by immortal eyes, fill up this

unsearchable immensity, created by one unseen all powerful Being.

By what simple grand laws are all these stupendous works governed! The planets hang on invisible space, and are at a proper distance from the sun; without varying, they continually whirl round their axis, move in their respective orbits, and never suffer their centrifugal and centripetal impulse to increase or diminish. In the depths of the earth the God of Nature is continually at work: by his command, minerals and vegetables form themselves out of the elements, come to perfection, and make as well as support animals, who soon die to go through various changes, and then again constitute living creatures, who change and change perpetually. Waters form clouds, and clouds supply rivers, moisten the earth, and again ascend. The instincts of animals never alter: the elephant and the ant are the same now as when first created, plants have ever had the same properties, and man the same passions. In fact, the laws of Omnipotence are uniform, though various, and simple,

unalterable, though apparently confused.

How useful are the works of Nature! Without either fire, light, air, or water, all would be a blank. The flowers, the fruit, the leaves, the stalk, the root, the very bark of innumerable plants, please the senses, and support or clothe millions of creatures. Herbs cure diseases, and refresh the body. Grasses cover the earth for the sustenance of animals, and corn is man's most nutritious food. The sea yields salt and fish, possesses physical properties, conveys us to distant climates, receives the filth of the earth, produces vapours, and, by its continual motion, preserves the globe from corruption. Mountains rear their heads high above the clouds, to draw them into their reservoirs, and then force them to rush into the channels of rivers: their majestic height and stupendous bulk throw back the intense heat of the sun, turn the air in salubrious breezes, and yield stones and metals to form the habitations and implements of mankind. Animals are supported by vegetables, support each other, and are all made to sup-

ply our necessities, or promote our happiness. Some birds cheer us with their songs, others supply us with a warm pillow. Oxen and lambs are part of our food, the cow yields milk, the sheep clothing, fish produce oil, and the worm affords silk; the horse is our carrier, and the dog our protector, hunter, and friend. We learn government from the white ant, architecture from the beaver, and navigation from the nautilus. In fact, every thing is formed for our good: all our organs and senses are constituted for the wisest purposes: it is not them, but their abuse, which frequently makes us miserable—What felicity we should enjoy were they properly used! The firmament proclaims the same goodness,

“—And publishes to every land

The work of an Almighty hand.”

The planets are placed at a proper distance from the sun, and have days and nights, seasons and moons: If one advantage is wanting, another is added; systems are not too near each other, but are all carefully arranged, beautiful, simple useful, and immense.

TWO JOURNALS.



A SKETCH.



“Then I saw that wisdom excelleth folly, as light excelleth darkness.”

ECCLESIASTES.

Journals show life in retirement. If this be admitted, I think by publishing the two following, I shall give my readers a pretty clear idea of the characters of a fop, and a man of good understanding: they are published together, because a contrast in morals is as beautiful as a contrast in nature. The first was written by a young gentleman, who having a fortune left him by a foolish rich relation, spent it in leading a life of debauchery and folly, the other was written by a man of virtue and talent.

JOURNAL, I.

Margate, Sept. the 5th. At the particular entreaty of my friend Tom, I begin this confounded hot day, to write my Journal. Well then, here I am, after a cursed voyage in the packet, where I was detained two days and a night, almost stifled with the smell of two hundred greasy passengers—it would really have carried me off, had I not had a smelling bottle, and the company of a chubby wench, to whom I made love in the most tender manner—She loved me, she could not help it, for I looked charming---however, somehow or other, I lost a silver snuff box; how it went I know not---At nine o'clock, breakfasted at the York Hotel---Eat an egg and two rolls, and drank three cups of tea---The rolls good, but the tea confoundedly bad---Slept eight hours.

Sept. 6th. Yesterday after dining, played at billiards--won two games--lost eight--Dressed—a new pair of whiskers---Looked fatigued---Drank a bottle of burgundy—Raffled away two pounds, and only got a

penknife--Went to bed--Slept till the morning---Bathed---Had a guide who sprained my wrist---Cursed him---Hate the sea, but must take a dip, because it is fashionable---After breakfast had a donkey to ride to Kingsgate---A dull place---Nothing to see but the water, the cliffs, and old buildings; but told the ladies it was beautiful, because they said so---Like to hum them.

Sept. 7th. After dressing, went to a sensible party--A great bore--Looked confused, and was silent nearly the whole of the afternoon---What is termed a modest sensible girl asked me to interpret some Latin or Dutch---Couldn't---This made a prig of a lawyer turn up his eyes like a Methodist parson---Pulled his nose---He was going to kick me out of the room, but I shut the door in his face---After this dreadful encounter, took two bottles of burgundy with Lord Trash, and then out we sallied.... Made six modest girls scream, and two wenches drunk---Never had better sport.... Went to bed--Dreamed of myself--My Kitty arrived this morning; a fine girl, but her conversation very vulgar....Hate Margate, so many chapels. B

Sept. 8. Dressed twice, the second time looked charming---Practised a new dance ---Went on the pier---Sparred for an hour, got some hard knocks--Went to the assembly, my light blue coat very much admired--Kitty ogled Sir William: mean to turn her off---Cut my finger, which sad accident confines me to the house: fainted three times.

JOURNAL, II.

Jan. 6. Yesterday arrived at London to visit a cousin, who gave me a kind invitation to spend a few days at his house---This morning walked to Westminster to see the Abbey; was much pleased with many of the monuments, particularly Lady Nightengales---Saved a child from drowning, by jumping into the Thames—Purchased Bacon's Essays---Gave a poor man a shilling for parting two dogs; he was very thankful, and told me with tears in his eyes, that I had saved his sick wife from starving; slipped a dollar into his hand---never felt happier---On my return home, finished the last volume of Rollin's Ancient

History ; an admirable work ; written by a good man ; his character is seen in his writings ; intend to make an epitome of his Life of Cyrus....Wrote a letter on Sunday schools, which is to be inserted in a daily newspaper....At tea was introduced to Miss Harriet Grace ; a young lady of great beauty and wisdom....Had some conversation with her on the manners of the people in town....Her remarks very judicious.

Jan. 7th. Attended divine service, made notes of the sermon....I am determined to lay by two shillings a week, that I may at the end of the year, subscribe to two or three charitable institutions....I hope to do this all my life....Read forty or fifty pages of Paley's Evidences of Christianity ; the best book on the subject ; full of demonstrations....After dinner argued for the liberty of the press, and eulogised the Bible Society....Heard some excellent anecdotes from some literary gentlemen...On walking through Fleet Street, an unfortunate female caught me by the hand ; she appeared about sixteen, with a figure gracefully formed, and a face though thin and

pale, highly beautiful and interesting.... Poor creature! exclaimed I, how came you on the town? who caused your ruin....She made no answer, but dropped a tear on my hand....It went to the heart....I am in great hopes of getting her a situation in a very respectable family....May I succeed....Vile seducer! who under the mask of love, tempts only to destroy....Wretch! almost too despicable to forgive, may the stings of conscience pierce your soul....O woman! behold the hapless fate of deluded innocence, enticed from the dwelling in which she was happy, in which her fond mother clasped her to her bosom, and taught her to love virtue and adore her God: behold this once spotless creature on a bed of straw, disease hovering over her; then if ever your heart felt for anothers woe, relieve, O relieve, the unfortunate Magdalen.

Jan. 8th. After joining with the family in prayer, (which custom, by the by, is shamefully neglected by the majority of mankind,) went to see Bullock's collection of curiosities in nature and art; an excellent assortment; how they improve the

mind of youth, and enlighten his understanding....On seeing a poor old woman sitting on the steps before a gentleman's door, gave her the cakes which I had in my pocket for my friends children....angry with myself for not bringing out more money.... Away with the notion that it is improper to relieve mendicants....Some, indeed, are imposters, but others are unfortunate creatures who beg, because they are ashamed to go into work-houses, those styes of filth and degradation. If their persons and garments are clean, relieve them, for virtue is seldom dirty....Wrote to my brother....Began Locke on the Human Understanding....In the evening, went to the theatre and saw Hamlet....Entertained beyond expectation....It may be truly said to a manager of a playhouse in the metropolis,

“A Nations taste depends on you,
Perhaps a Nations virtue too,”

Jan. 9th. Purchased Goldsmith's works....
Went with a party to Greenwich; very
much pleased with the hospital....On my

return home found my father, with whom
I shall leave London, much sooner than
I expected.



THE WAY TO BE HAPPY.

Natura beatis

Omnibus esse dedit, si quis cognoverit uti.

CLAUDIAN.

Man is a creature formed by his Creator to be so far happy in this world, that he may be superlatively so in a future. This I will endeavour to prove, although I know there are many persons of opinion that he was designed to be miserable, and to confirm what they assert, have painted in gloomy colours his sufferings in every age, and in every situation of life; in infancy, in manhood, and in second childhood; and to support this hypothesis, have alledged, that the wisest man was of the same opinion: but it should be borne in mind, that Solomon spoke only by comparison; he did not mean when he said "All is vanity and vexation of spirit," to contend that friendship, love, and all other endearing

joys, are literally vanities, but are so when compared with the bliss of heaven.

However, I shall not take the trouble of answering every argument which has been urged by the discontented; but shall, first, proceed to describe a few of the many valuable pleasures we are capable of enjoying; and secondly, shew, that when man is miserable, it must generally be ascribed to himself, and not to his Creator: lastly, I shall conclude with some miscellaneous directions for our attainment of happiness; and thus hope to shew what really are pleasures, and that we are beings who possess minds which, with proper care and cultivation, are capable of rising above the petty hopes and pursuits of the wicked.

I shall begin by describing the kindness or pleasure we receive from affectionate parents, as it is certainly our first, and perhaps greatest enjoyment. What terms can describe our joys in this situation of life: no, thought for either the past or the future: reason having not yet taken possession of our mind, we enjoy every plea-

sure which is offered to us: we know little sorrow, for the authors of our existence watch over and protect us: if we ask, it is given; if we transgress, they forgive; in all our little employments, in all our amusements, they participate, and thus increase our joys by their sympathy; so that gratitude is instilled into our souls, and ever after becomes our predominant virtue.

“Short liv’d possession but the record fair
That memory keeps of all thy kindness there,
Still outlives many a storm, that has effaced
A thousand other themes less deeply traced”.

COWPER.

When this happiness in a small degree leaves us, we become acquainted with Friendship and Study, the former stimulating, the latter improving our reasoning powers, which now take possession of our minds.

To our friends we open our very souls, and disclose the every day occurrences of our lives; with them we consult, and reciprocally advise. If from imprudence

we act wrong, or are unkindly treated by the world, they instruct and console us; at the same time partake of the noble and refined principles which are continually instilled into our understandings: thus are our and their virtuous opinions united, and so inseparably continue till death cuts them asunder.

Friendship peculiar boon of heaven,
 The noble minds delight and pride,
 To men and angels only given,
 To all the lower world denied.

DR. JOHNSON.

Let me now describe Study, that delightful employment, whose refreshing and exhilarating powers have a similar effect on the mind that wine has on the corporeal frame: when taken with moderation, it frequently improves the health, and refreshes the understanding; when taken to an excess, it destroys both. But we cannot become studious unless we read; as religion, philosophy, and science, are almost wholly acquired from books. By perusing them, we can converse with men

of old, for by reading the lives or productions of great characters, their persons will become present to our view; we shall enter into their sublime ideas, and make their virtue, learning, and magnanimity our own; that is, we shall ingraft upon our conceptions their noble thoughts and principles. Besides, books will excite in our minds an admiration for the sublimities and beauties of nature; and tend to make us pious, liberal, and refined. Indeed, they not only instil into the mind, virtue, philosophy, erudition, and the pleasures of imagination, but when in pain are physicians; and when melancholy, exciteers of mirth; companions in the closet, or the garden, and in the hour of distress, inestimable friends. Oh invaluable treasures! Oh food for the soul! without them we should be almost destitute of ideas; without them we should be little better than brutish beasts.

Love is the next endearing pleasure; a passion painted in glowing colours, by almost every ancient as well as modern poet; a delightful sensation, not only felt by the wise, the illiterate, the rich, and

the poor, but by every class of society, in every age and in every clime, from the ice bound land of the Laplander, to the burning regions of the Ethiopian. To partake of most enjoyments, we must endure some uneasiness, but love is almost wholly pleasure. To form some slight idea of this passion, picture to yourself a youth walking or sitting in an alcove with an amiable beauteous female: imagine her listening to his chaste and eloquent language: while every action, every sentence, every smile from this dear girl, appear to him more graceful than the statues of Phidias, more interesting than the eloquence of Cicero and more beautiful than Aurora.

“O woman! lovely woman! Nature made thee:
 To temper man: we had been brutes without you:
 There’s in you all that we believe of heaven,
 Amazing brightness, purity, and truth,
 Eternal joy, and everlasting love.”

OTWAY.

But, O joys unutterable when this treasure is linked to the dear youth of her choice, when Hymen makes these happy

ereatures one. New pleasures flow on their enraptured souls. If then the casualties of life or the frowns of fortune depress the husbands mind, they are soon alleviated by the angelic sympathy of the partner of his heart. All his pleasures are increased because she partakes of them: he shuns the revels of debauchery for the tempting happiness of his fire side; and the society of his friends becomes more pleasing as they participate with him, and receive a modest welcome from his wife. Indeed, when looking on her, he may with rapture utter,

“O Marriage! happiest, easiest, safest state,
 Let debauchees and drunkards scorn thy rights,
 Who, in their nauseous draughts and lust,
 prophane

Both thee & heaven, by whom thou wert ordaind.
 How can the savage call it loss of freedom,
 Thus to converse with, thus to gaze at,
 A faithful, beauteous friend.

Blush not, my fair one, that thy love applauds thee
 Nor be it painful to my wedded wife;
 That my full heart o'erflows in praise of thee.
 Thou art by law, by interest, passion mine:
 Passion and reason join in love of thee.
 Thus, through a world of calumny and fraud,

We pass both unreproached, both undeceived,
 While in each others interest and happiness
 We without art all faculties employ,
 And all our senses without guilt enjoy."

Probably these joys are crowned with an offspring the images of his amiable partner. What under heaven is more interesting? What more beautiful, than to see a parent pleased with the innocent smiles of his children, and rejoicing when they rejoice, or to behold him rearing their tender minds, satisfying their wants, and exclaiming, "Ever beneficent Father, I thank thee for bestowing on thy unworthy servant this abundance of bliss. O that these lovely innocents may grow up in virtue! O that they may never know unhappiness! Grant that at all times it may be their only hope and desire to improve and assist mankind, and ever adore thee, thou wise and good Being." Besides, he now begins to consider himself a member of society, and therefore attends to his vocation, and undertakes the duties of life with pleasure, as the present and future happiness of his family stimulate him to increase his store,

to improve his mind, and gain the love and esteem of his fellow creatures.

When old age overtakes him we still discover cheerfulness on his countenance, for his heart is virtuous, and tranquil. His wife, children and friends (the comforts of his grey hairs) are around him: the consolations of having obeyed the commands of Omnipotence, the reflection that he has brought into the world valuable members of the community, that he has relieved the distressed, and instructed the wicked and the ignorant, with the glorious hope of enjoying a crown of immortal glory, make the remainder of his days pass away easy and imperceptibly—piety and charity are his predominant virtues, linking him to man and his Creator.

To these pleasures let me add those arising from the contemplation of nature, and the practise of benevolence, and devotion, which may in some degree be separated from the preceding.

First. The beauties of nature excite in

the imagination many pleasures. For who can view the spangled heavens, the silver moon, the rising sun, or the declining day, and be not enraptured? Who can behold the diversified beauties of the garden, the extensive and sublime appearance of the ocean, and be not in extacy? Or, admire animated nature sporting around us, obeying our commands, pleased with our caresses, charming our ears, and enlivening our souls, and be not "delighted, raised, refined?" Instead, then, of railing at Providence, let us admit that this world is beautiful, and that it is governed by a wise omnipotent Being, who is bounteous and merciful to ungrateful discontented creatures

Secondly. Those who with bounteous hands assist their unfortunate brethren (that is, with humanity and meekness relieve their necessary wants, pour consolation into their bosoms, and instruct and lead them into the paths of virtue and wisdom) are seldom or never unhappy. A guardian angel watches over and assists them, because they have assisted others. But I need not shew the consequences of

doing good: for surely there is scarcely a wretch but has some time or other known them, though he has afterwards, with unaccountable inconsistency, injured, instead of benefitted his fellow creatures, and, by so doing, has deservedly brought on himself the displeasure and punishment of his Maker.

Lastly. Devotion, or communion with God, is the most delightful employment of our lives; for is it not an inexpressible pleasure to hold communion with Perfection, to pour out our gratitude, our supplications, and our praises, to him who condescends to be called our Father, who is pleased when we are happy, and satisfied if we but love him and obey his commands. "Come to me," says the Lord, "and you shall be joyful; disclose the secrets of your heart; ask, and if good it shall be given!" Are not these encouragements, ye discontented mortals? Why then cry out that the Lord is unkind, that he created us to mourn and endure bitter torments? Why roll yourselves in ashes? Why blaspheme, by

grumbling before his presence: Shame! Shame! you cannot reply: Go into your chamber, and beg forgiveness: pray for yourselves and fellow creatures; let praises flow spontaneously from your tongue, then your mind will become enlivened, for your soul will be innocent, and tranquil.

That the pleasures I have enumerated, and endeavoured to describe, are to be found in human nature, I think will be admitted. This being the case, it is evident that men were not created to be miserable; for if they were, they could never enjoy the pleasures alluded to.

However, it must be borne in mind, that without some portion of misery, men would probably not enjoy the pleasures around them: life would be continual summer, which would either cause satiety or indifference. A short chilly winter for a time alters the face of nature, and makes it dreary and desolate: but spring soon appears, and changes torpidity to joyful life. After the same manner misery acts upon the soul; it is for a time de-

pressed, but soon pleasure appears, and causes a more than renovative happiness: for instance: there is no individual more happy than the man who being tortured by the gout, is suddenly relieved. Besides, misery is frequently our best friend. If we have led a dissolute life, it generally like a kind father reproves us, and draws our attention to religion. When vice is unknown, misery will for ever quit the world.

From these desultory remarks, then, I think it appears, First, that we are not made to be miserable, as there is by far more pleasure than pain in this world; and Secondly, that pain often causes or increases happiness.

I shall now proceed to shew, that mankind generally cause their own misfortunes; however, I shall be very brief, having said more than I purposed on the first part of my subject. When reason takes possession of their minds, instead of improving it for the good of themselves and their fellow creatures, they too frequently

corrupt it by prejudice, negligence, intemperance, extravagance, and impiety; so that there is scarcely one misery which befalls them, but may be ascribed to those corruptions. If man becomes poor, it is generally caused by extravagance or negligence; if diseased, he has been intemperate; if unkindly treated by his progeny, he has neglected their education, and suffered them to run into wickedness and folly; and lastly, if an unforeseen calamity, as the loss of those who are most dear to him, befalls him, and causes bitter groans to come from his dejected breast, and depresses his mind to madness, he neither follows the dictates of reason or religion; as one teaches us to prepare for death, and the other consoles us with the hope of again seeing our friends in another world.

To conclude, let us see in what manner the miseries of life can be prevented or assuaged. To attain this important end, I think the following rules must be observed; viz. First, improve the mind: that is, instil into it piety, liberality, and

valuable erudition. Secondly, how many of the misfortunes men endure must be wholly ascribed to intemperance; for instance; numbers would enjoy a competent fortune, and possess a vigorous and tranquil mind, (the happiest state of life,) were they to subsist only on necessary food; I mean, water, milk, vegetables, and a small portion of animal diet; on the contrary, by purchasing the luxuries and superfluities of the table, they destroy their health, enfeeble their minds, spend their small earned property, and ruin their families. Man, therefore, if he wishes to be happy, must be temperate. Thirdly, Emulation rouses the intellect into action; do not, however, let it become an envious ambition; that is, be not distressed or malicious if your competitor excels you, but rather imitate the Spartan who was pleased, that there were three hundred better men in Sparta than himself. Fourthly, Beware of bad habits; for by habituating ourselves in acts of virtue or vice we shall ultimately become consummately virtuous or vicious characters. Thus, if I have from my infancy accustomed myself to lay by all

the money I could possibly spare, to put out to interest, I shall in time become a miser, and probably a rogue; therefore honestly acquire a competence, but let not a love of money enter your breast, otherwise you will become selfish, and consequently miserable. Fifthly, Check the vicious passions; I mean, resist anger, lust, and pride. This is not so difficult a task as may at first be supposed; for if you are habitually industrious and philanthropic, and consider yourself not on an equality with your fellow creatures, till you are equally good and wise, those base propensities will seldom take possession of your frame. Sixthly, Trifles cause unnecessary discontent, and perhaps, by noticing them, bring on most of our unhappiness. It is absurd to let every little domestic disappointment, or every little disagreeable occurrence, excite irritation and passion. Do not fret and declaim against Providence, because you choose to make trifles things of importance. Enjoy the many blessings around you, and momentary miseries will only make you ashamed that you ever considered them a sufficient provocation to make

you unhappy. Finally, Always bear in mind that you are sent into this world to prepare for a future: that is, to love God with all your heart, and to do unto others, as you would others should do unto you. If this important and indispensable rule be observed, instead of being miserable, you will always enjoy pleasure and comfort; joys will appear numberless; and though you will consider this world beautiful, yet it will appear but a small brilliant star, when compared to the more beautiful, the more bounteous, and the more extensive cheering light of heaven. And at last the habitation of just men made perfect, will open with pleasures, which will not annihilate the happiness you possessed here, but increase that happiness by binding you firmly to God and man, and by bestowing an inconceivable increase of bliss, without the least temptation or pain.

HOW TO JUDGE OF THE STATE OF NATIONS.

As far as I have observed, in political beyond all other subjects, where men are without some fundamental and scientific principles to resort to, they are liable to have their understandings played upon by cant phrases and unmeaning terms, of which every party in every country possesses a vocabulary.

PALEY.

In this essay, it is my intention to point out to my reader, a few of those circumstances, from which, he ought to form his opinion of the state of nations.

First. If a rich country* is described to be situated near the sea-coast, with few agricultural advantages, it must be

*As Phœnicia.

inferred, that she is indebted to commerce for her wealth. On the contrary, the wealth of inland countries, must be ascribed to agriculture.* Second, We may be assured that trade flourishes, when the canals and roads are numerous, and kept in good repair. Third, If the climate is very hot, the men are effeminate and libidinous: if very cold, barbarous. Fourth, The people of large flat countries, are generally slaves, and seldom poetical.† On the contrary, the people who dwell among mountains, are not easily subdued,‡ and are good poets. Fifth, When a nation merely carries on commerce, or agriculture, we may consider the inhabitants of the former|| as industrious (probably brave,) artful, suspicious, avaricious, and morose. On the contrary, the inhabitants of the latter ¶ will generally be found pusillanimous

*See Rousseau's "Social Compact."

†See the first volume of Volney's Travels to Syria.

‡See the first volume of Robertson's History of Scotland.

|| As Carthage.

¶ As the inhabitants of the interior of India.

mild, hospitable, and temperate. When a nation is both commercial, and agricultural, vice is not so prevalent; one employment counteracting the other. Again, wherever agriculture has been encouraged, we may be certain population has increased. Sixth, The vernacular language of a people shews, in a strong light, their political if not their moral character. Seventh, If the religion of a country is cruel, so are the inhabitants; or, if religious ceremonies are very numerous, the people are generally immoral. Eighth, When habitations are scattered about the country, the inhabitants are superstitious; but seldom otherwise.* Ninth, In a nation where the opinion of the people is unconsulted, or where the government is despotic, we must expect to find little or no public spirit, and very few virtues. Tenth, When an immoral prince has great power or influence, he corrupts the majority of his subjects: the nobles, to gain favour, will follow his footsteps; and the commons, who are too

* See a note in the first volume of Lord Kame's Sketches.

apt to imitate the rich, will do the same.* Eleventh, Where punishments are numerous and severe, the government is bad : †where frequent the people. Twelfth, The condition of women, is almost a certain criterion of a nation's happiness. When they are free and respected, the men are liberal and enlightened ; but not otherwise. Thirteenth, Where encouragement is given to ingenious emigrants, the useful arts will rapidly increase.‡ Fourteenth, An excessive love for old customs, is a sure sign of a nation's ignorance.|| Fifteenth, The people are benevolent, if their country has many good institutions : this is always the case

* Read the reign of Charles the Second, and you will see the truth of this remark,

† Ancient Persia is a sad example.

‡ Queen Elizabeth, to her immortal honour, gives us a striking example: every one knows she encouraged the Flemish emigrants, who introduced several very valuable arts into this country.

|| Is not Spain more attached to old customs, and almost less enlightened, than any other civilized nation ?

if they are established by private individuals. Sixteenth, When the dress of rich citizens is modest, and little decorated, they are both moral and enlightened. Seventeenth, If theatrical and other public amusements are moral and judicious, so are the people; but not otherwise.* Eighteenth, When great authors are numerous and increase, a nation is prosperous. Nineteenth, Many of the most approved novels delineate the manners of a people.† Twentieth, When the most popular pamphlets, poems, and pictures, are indecent, and inelegant, the people, particularly the plebeians, are immoral, ignorant, and wretched. Lastly, The greatest proof of a nation's happiness, is the education of her poor. When we consider that education removes prejudice and vice of every description, improves the mind, perfects the morals, and exalts

* If we compare the history of the English stage with the history of the country, we shall find that when the manners of the people were licentious or frivolous, so were the theatrical representations.

† See *Gil Blas* and *Joseph Andrews*.

the soul ; when we consider that the learned are esteemed, can retire to their closets with consolation, and boldly face ignorant pretenders ; shall we not delight to find knowledge in the minds of our fellow creatures, and justly infer, that in the country where it is disseminated, there will be found devotion, morality, and refinement. O Lancaster, what is not the world indebted to thy genius and benevolence ! Thou hast instituted a society which comprehends the whole human race ! its plan is grand, simple, and liberal : it makes learning a pleasure—enfranchises the poor—rescues talent from oblivion—unites discordant sectaries, and civilizes barbarians. The European, the Asiatic, the African, and the American, will all ultimately enjoy the blessings of wisdom—will all banish prejudice from their breasts, and unite in praising virtue, and admiring thee.

THE DAY OF JUDGMENT.

(A DREAM.)

When the trumpet has sounded the dead shall arise---In a moment, in the twinkling of an eye, the graves open ; the monumental piles are cleft asunder ; and the nations under ground start into day. What an immense harvest of men and women, springing up from the caverns of the earth and the depths of the sea ! Stand awhile my soul and consider the wonderful spectacle.

HERVEY.

On returning home from a fashionable party, I could not help reflecting with astonishment on the dissipation and vanity of the puerile mortals I had just left ; who appeared wholly thoughtless of another world, and altogether ignorant of the consequences of an abuse of the talents

committed to their charge, by the God of heaven and earth. Their conduct, and the thought that they and I must one day appear before the judge of the quick and the dead, to give an account of our deeds; had such an effect on my mind, that no sooner had I retired to bed, and fallen asleep, then methought I was walking in the midst of a spacious Cathedral, at the awful hour of midnight: the moon seemed to dart her sickly rays through the stained glass of an immense window, which was ornamented with the crests of Kings and Generals, whose bodies, being deposited in vaults beneath my feet, with those of Poets, Philosophers, and men of less celebrity, were mouldering into dust, and mixing with their fellow clay. The statues of departed worthies, erected here and there, appeared to meditate on the instability of all human events; and the stupendous pillars of marble which supported the roof, and whose tops being lost in darkness, and their basis covered by the pavement, seemed like eternity, stable without beginning, and without end. Solemn si-

lence reigned; save when the wind whistled through the aisles, or shook the decayed yews, in the unfrequented Burying ground of the Cathedral. Now and then, indeed, the bat beat her leathern wings against the windows, and the clock chimed the quarters, as they slowly passed away; leaving an echo which struck terror to the heart.

As I appeared to traverse this immense building, suddenly the moon ceased to shine; darkness threw her sable veil over every object; a dreadful earthquake seemed to shake the very earth to its centre; forked lightning dashed into ruins the ornamented windows, and threw the gigantic pillars from off their pedestals; crash succeeded crash; till, at last, the roof itself gave way, and fell to the ground, in ten thousand times ten thousand pieces. Here a horrid stupor seized my brain, and I fell prostrate on the fragments of human glory and magnificence. When presently the blast of a trumpet roused me from my torpor; and, Oh, horrible to relate! the dead stood about me dressed in

their shrouds; and, as if just awakened from their "long sleep," looked upon one another with amazement.

No longer darkness prevailed; no longer lightnings and earthquakes executed the wrath of heaven. The sun, indeed, ceased to shine, and the moon and stars to give their lustre; but in their place, a resplendent light, brighter than ten thousand suns, spread over the whole hemisphere. Again the trumpet of the arch-angel sounded; and the Son of Man, accompanied by armies of angels, slowly descended from on high. Having seated himself on a throne of the purest gold, he commanded the inhabitants of the earth to draw nigh unto him. Myriads of human beings instantly obeyed. Then raising his eyes to heaven, he divided them into two parts; placing one part on his right hand, and the other on his left.

On the right, the righteous of the earth, of every age and nation, were arranged according to their several deserts. The sweetness and cheerfulness of their coun-

tenances gave me no reason to doubt that great would be their reward in the mansions of heaven. And here I must observe, that I could not help remarking that many benevolent and pious christians, appeared astonished to find themselves in company with the good heathens of ancient and modern times; and that reputed heretics had the same chance of future happiness as themselves; while a vast number of the professed disciples of Jesus, who were thought by their connections to have possessed almost every virtue, were, on the contrary, for perpetrating criminal actions in secret, arranged with the wicked on the opposite side.

Among this glorious group, were clearly distinguished the philanthropist, the martyr, the pious poor, and the penitent. The friend of the human race, delighted to find himself with the objects of his care and affection; they flocked around him as children who surround the knees of a kind parent. The martyr was hailed with the acclamations of numerous pious christians, as the sincere advocate of that cause,

which had made them heirs of immortality ; even the angels of heaven, and the Saviour of the world, smiled on him with approbation. The poor man, who had been in obscurity, a dutiful son, a tender husband, an affectionate parent, and a good neighbour, and who had, likewise, constantly performed the other duties of religion, seemed astonished to find himself in a more favourable situation than a proud Lord ; who, for debauchery and injustice, was placed on the opposite side with the wicked. But never shall I forget the countenance of the penitent, when he perceived that instead of hearing the awful condemnation of his judge, he found himself in the society of the pious and the upright. With eyes raised to heaven, he seemed to say, "O, Father, thy goodness overwhelms my soul ! Is it not sufficient that punishment should not await me for my crimes, but that I should partake of the bliss of the righteous ! Truly thy name is love, and thy mercy endureth for ever."

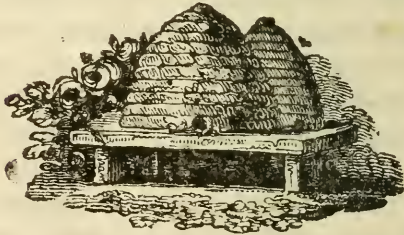
On the left hand, were arranged the most flagitious characters of every nation,

clime, and language. Those criminals, indeed, who scarcely knew right from wrong, were placed in a more favourable situation, on the opposite side; while, on the other hand, seducers, and those parents who had neglected the education of their children, and had trained them up to vice and misery, were transferred to the stations of their unfortunate victims.

The wicked, altho' dismayed, still attempted to escape the just punishment that awaited them. The miser would have offered a bribe to his judge; but when he came to look for gold, he found it forever removed from his possession; it having perished with all the other spoils of rapine and injustice. The ambitious robber, improperly termed a hero, followed by a troop of murderers, attempted to seize the throne of the judge; but they soon discovered their impotency; for when they raised their hands against the authority of heaven, a torpor benumbed their limbs, and they fell as tho' they were dead. A proud pampered profligate, surrounded by a troop of cringing courtiers, swore

he would drive one of his pious tenants (a poor, but honest peasant,) from his highly favoured station on the right, and take possession of it himself; but he soon perceived that there was a wide and deep pit between them; which it was impossible for any mortal to pass over; and he, therefore, retired back in despair. The fawning hypocrite, and the furious bigot, tho' they were conscious their conduct was offensive in the sight of God, notwithstanding, thought they could impose on their judge, and partake of the bliss of the virtuous. They accordingly made great professions of piety, and declared that they prayed and fasted more than any of their fellow creatures; that all the ceremonies of religion had been strictly observ'd by them; and that owing to their zeal and labour, many heretics had been either burnt at the stake, or put to the sword. Here the judge would no longer suffer them to proceed: the sweet benignity of his countenance changed; his eyes flashed with indignation and abhorrence; lightnings darted from adjacent clouds, and thunder rolled

thro' the vast expanse of heaven, as he exclaimed, "Depart from me, ye workers of iniquity; and go into outward darkness: where there is weeping and gnashing of teeth." Instantly a black sulphureous vapour enveloped the wicked; and soon after, the righteous ascending on clouds of various colours, and chanting hymns of praise and thanksgiving, entered into the mansions of just men made perfect— With longing looks I endeavoured to follow them; when, lo! the sun shining thro' the window on my face, roused me from my sleep, and dispersed the visions of the night.



THE INFLUENCE OF DESPOTISM.

Retrace the annals of all times and nations, and you will find in the triumph of despotism, the triumph of wickedness; you will find that men have been virtuous, noble, and disinterested, just in proportion as they have been free.

ROBERT HALL.

Despotism is a monster whose sway is extensive, and whose government is cruel and detestable. The enemy of christianity, of virtue, and happiness. Where he reigns, pestilence and famine are sure to follow. Where he influences the affairs of nations, ignorance and caprice supply the place of wisdom and firmness. Yet so subtle is this tyrant, that unless most vigilantly watched, he is for a time frequently taken by the simple and unsuspecting, for a friend, rather than an enemy. Assuming

the garb of virtue, and the mask of hypocrisy, he gradually inveigles himself into the villages, towns, and cities of mankind ; where he takes possession of their property, and binds them in chains of iron and brass. Their bodies become enervated, their minds besotted, and their dissolution sure and rapid.

Such being the character of despotism, I shall, in a more particular manner, point out its dangerous influence on society ; that my readers may guard against oppression, and properly prize and defend their glorious constitution as established in 1688.

In the first place, then, despotism causes **POVERTY**. For when the property of mankind is wholly under the control of either a single individual, or of a few lawless villains, it is frequently seized by the hard hearted officer of the police, to be squandered in luxury and unnecessary wars. Should some noble hearted patriot attempt to resist the measures of usurpation and oppression, a standing army (the base

instrument of despotism) is sent to seize their goods, and murder them and their families. In such circumstances, it is dangerous to be rich. Should a few individuals be more successful than their neighbours in accumulating wealth, they must either become the engines of a diabolical government, or be obliged in order to save their necks from the bow string, to give up their property to their tyrants. The wretched inhabitants have thus no inducement to strive after even a competency, and are consequently doomed to poverty, and, too often, to starvation. Not to add, that a bad administration generally ruins commerce, and is sure to oppress agriculture, by destroying public credit, and by imposing excessive taxation.

In those countries where despotism is afraid to act in the same open lawless manner; where he prowls for prey unopposed, and unchecked; he is obliged to put on the garb of deceit, and, like the thirsty vampire, to suck the blood and marrow of the sleeping people. Should they awake, and begin to complain, he

again lulls them to a fatal repose, by falsely declaring, that his conduct is absolutely necessary for their safety and glory. An imposing ceremony is invented to please the credulous multitude; and while they are gazing with astonishment, are unblushingly told, by some pampered courtier, that they are highly honoured in being permitted to view such august spectacles, and to pay the expense of them with the money earned by the sweat of their brow.

Secondly, Despotism prevents FREE INQUIRY, AND THE OPEN PROFESSION OF TRUTH.

The creature whose very existence is, in a great measure, dependent on the caprice of tyranny, will not take the trouble to think for himself; nor rouse his mind sufficiently to throw off the shackles of prejudice. Indeed, were he so disposed, the avenues of knowledge are shut up by oppression; and to attempt to swerve in any degree from the opinions of his masters, would be to subject himself to po-

verty, imprisonment, and ruin. Were he, however, to overcome all difficulties, and attain right notions of God and religion; were he to become acquainted with principles which dignify and enlighten the human mind, and were he openly to profess, and avow his sentiments, he must expect opposition, insult, and, probably, death. A servile herd of cringing miscreants, would vilify his character; and the benighted multitude destroy his property, and attack his person. Even in England, what influence has the spirit of despotism over the minds of mankind! What numbers would lay aside their prejudices, and unite with the votaries of truth, did not the fear of giving offence to the rich and powerful prevent them. Hundreds, yea, thousands, in that country, are either obliged to attend at the churches or chapels of their employers, or be either dismissed from their service, or treated with marked insult and unkindness.

The distress and embarrassment of the times, caused by oppression, also extin-

guish in the breast the love of truth and ingenuousness. For, seeing the way to wealth being more open to those who flatter the vices, and outwardly conform to the prejudices of the affluent, men will naturally be tempted to sacrifice their principles, and stifle conviction in their minds. Should it be said that nothing ought to induce mankind to act hypocritically, I answer, nothing certainly ought to tempt any of us to make shipwreck of our consciences; but seeing, alas; that temptation frequently overcomes the strongest minds, and causes the most virtuous characters to swerve from the path of rectitude; despotism which causes that temptation, must be viewed as a powerful enemy to truth, and free inquiry and ought, by every friend of wisdom and true religion, to be opposed with zeal and firmness.

Thirdly, despotism is the PROMOTER OF WAR.

In almost all countries where despotism reigns, wars are continually taking place; destroying the lives of thousands, and

laying desolaté the face of nature. Cruel edicts are passed by the creatures of ambition and rapine ; compelling sons to leave their parents, husbands their wives, and fathers their children, to follow some mérciless robber, who, not content with the possession of myriads of slaves, invades the territories of an independent state ; that he may add another miserable herd of victims to his groaning kingdom.

How frequently, likewise, in even what are called civilized countries, does the spirit of despotism, under the base pretence of defending the lives and property of the inhabitants, first wage unnecessary wars, and then, to carry them into execution, either force, or entice the hard working farmer, and the ingenious mechanic, from their homes, by such instruments as the conscription, the pressgang, and the recruiting sergeant. In vain do they expostulate. In vain do the tears of their friends flow. In vain do they call down the curses of heaven upon their tyrants. Despotism has no feeling. His heart is a heart of stone ; on which neither the groans

of affection, nor the throbs of distress, make any impression. His victims are led on to slaughter their brethren, (the express images of God;) wives are made widows; children fatherless; and grey headed old men, being bereaved of their sons, the props and staffs of their existence, sink broken hearted into the grave. Should the soldier return from battle (against which there is a thousand chances,) what a miserable wretch is he almost sure to have become! His morals are corrupted by the horrid habits of destruction and pillage; his body mutilated by the hellish weapons of war; and his conscience seared, as it were, by a red hot iron; and haunted by the remembrance of crimes, at which humanity shudders, "seeks for ease, but seeks in vain." To work, he is not able; and to beg, ashamed; so that poverty, starvation, and affliction, are his portion. Oh, despotism! thou fiend, what misery hast thou and thy satellites caused! What millions of unfortunate wretches have been offered up at thy infernal altar, to glut thy all devouring jaws!

Fourthly, Wherever there is despotism, there must be IGNORANCE. They are inseparable. It has been always the object of tyrants, to keep the people unenlightened, that they might abjectly submit, like beasts of burden, to their oppressive government. They teach nothing but that absurd and dangerous doctrine, the divine right of kings; that all rulers are Gods vicegerents, who must always be obeyed and feared, as beings of a much superior nature than the mere swinish multitude; and that he who presumes to oppose such notions, are jacobins, radicals, and vile traitors. Their poor subjects are forced to believe, or pretend to believe, such nonsense; seeing that their minds are chained, and their bodies in jeopardy. The consequence of this terrific ignorance, must be apparent. The most dangerous and superstitious opinions are held as sacred truths. Puerile ceremonies, and wild enthusiasm, are considered as the sum and substance of religion. Science and art, being compelled to give place to fortune telling, and gothic barbarism, fly to other more favoured and

enlightened regions. While philosophy and rational divinity, which dignify and enlarge the human mind, as well as fill the breast with a godlike philanthropy, are banished; and obliged to seek for converts among the sons and daughters of independence.

Thus the iron sway of despotism, wherever he reigns, not only causes vice and misery, but also chills the heart with a cold and lifeless apathy. As the frigid blast of winter destroys animal existence, beauteous flowers, and wholesome fruits, covers the earth with dreary snow, freezes every object, and nips the very seed in the soil; so in like manner acts despotism upon humanity: it destroys every generous feeling; enervates the mind, and prevents the growth of wisdom, virtue, and religion.

It is the duty therefore of all classes and conditions of men, and especially, Englishmen, not to suffer any base arts to tempt them from their allegiance to the cause of liberty. Otherwise in vain may the words of the preacher ring in their ears. In vain

may learning and virtue be implanted in their breasts, if despotism enslaves and darkens their minds. In vain may the good seed be sown; if choked by corruption, and nothing but tares and thistles allowed to spring up in their degenerate minds. On the other hand, if they but zealously resist and expose the craft of despotism, and refuse to sell their birthright for a mess of pottage; the thunder of their voice will strike terror to the heart of the oppressor, and their touch will overturn, and crumble into dust, the structure of tyranny.



THE EFFICACY OF DIVINE REVELATION.

*'Tis religion that can give
Sweetest pleasures while we live:
'Tis religion must supply
Solid comforts when we die.*

Mrs. MASTERS.

As many of mankind are not aware of the advantages arising from the christian religion, and little think how deplorable would be the state of the world, were the light of the gospel to be extinguished; I shall, in this essay, point out some of the glorious effects arising from the efficacy of divine revelation. And in the first place, christianity has alone brought the doctrine of immortality to light.

Altho' nature, throughout all her works, clearly points out the existence, power,

wisdom, and goodness of God; yet she says nothing of a future state of existence after death; so that, without the glorious scriptural doctrine of the immortality of the soul, (which shines with such resplendent light in every part of the gospel,) all the fond hopes for an unseen eternal world, would be blighted and destroyed. Then might the mourner grieve without hope; then might he see consigned to the gloomy grave, all that he held dear upon earth, without the faintest prospect of again enjoying their beloved society. Can imagination conceive any thing more distressing, more heart-rending, or can we be sufficiently grateful to God for sending Christ Jesus into the world, to prevent so great a calamity from befalling the human race! Again, what would be the feelings of every generous mind, had not christianity confirmed the glorious truth, that every good man will live for ever in an eternal city, whose builder and maker is God? Would not such a mind lament that in a few years it must lose all its knowledge, all its noble powers, and for ever bid farewell to the beauties of creation, and the plea-

asures arising from benevolence, piety, and every generous and worthy deed? Surely, such a reflection would very frequently make every thing in this world appear "stale and unprofitable;" would throw a gloom over the mind, and freeze the vital blood of the heart! But now, no such affliction can befall us; the holy religion of Jesus, has revealed unto us a future state of existence; has expressly stated, that whosoever believeth in him, shall never die, shall never eternally perish.

Secondly, The christian revelation leads its followers from the practise of idolatry, and wholly fixes their religious affections on one perfect Almighty Being. The religion of nature would probably lead the reflecting mind to adore but one powerful, wise, and good God. But how few of mankind would come to a similar conclusion; how few would refrain from the worship of a multitude of imaginary deities, had not providence blessed the world with the benign influence of the gospel! Accordingly we find, that the inhabitants of all nations, both ancient and modern,

who have never known the doctrines of revealed truth, have bowed their knees to a multitude of false Gods. The consequences of such idolatry, are almost too numerous and too well known, to be mentioned. Let me, however, observe, that when mankind have departed from the worship of the true God, and committed idolatry, they have, with very few exceptions, immolated their fellow creatures; and, in other respects, committed the most infamous and abominable deeds. On the other hand, the scriptural doctrine that there is but one God, and that he alone is to be adored, as the Almighty Father of the universe, fills the mind of the sincere believer with sacred delight. For when this being is loved with all the heart, the soul, and strength, revered with awe and admiration, obeyed with cheerfulness, and treated with unlimited confidence, the heart must expand with celestial transport; the soul must arise above the vain follies and vexations of time and sense; the cares and afflictions of this world, must be swallowed up by the glorious conviction, that the Lord God

omnipotent reigneth; and that he never will leave nor forsake those who diligently seek him, and keep his commandments. Such is another of the effects of divine revelation.

Thirdly, While the scriptures give us the most honorable and correct notions of the attributes and perfections of God, they, at the same time, contain laws and commandments so admirably adapted to the nature and circumstances of mankind, that were they generally practised, vice with all her horrid attendants, would be banished from the earth; and virtue and happiness would universally prevail. They are not only in their very nature calculated to produce these beneficial effects, but are also sanctioned by the most mighty miracles, and enforced by the most awful threatenings, and glorious rewards. How many thousands, yea, millions, have been prevented from running into the vortex of guilt, or checked in the midst of their career of wickedness, by the awful punishments they are taught to expect from God in another world, as revealed in the

holy scriptures. In vain would the fear of man curb the reins of iniquity; in vain would the loss of character, or the dread of a public execution, be sufficient to prevent the wicked from perpetrating acts of villainy and guilt: it is by the threatenings of the gospel, and by them alone, that they are induced to walk in the paths of righteousness, benevolence, and piety. What an important consequence is this, arising from the truth of the christian religion, and how ought every benevolent man to pause before he renounces revelation, and attempts to check the dissemination of the bible; seeing that by so doing, he goes the way to remove the floodgates of error and vice, and to let a torrent of wretchedness deluge the world.

Fourthly, But, the scriptures by promising everlasting happiness, to all persons who practise righteousness, encourage the followers of virtue to continue her disciples.

The consistent believer in this doctrine, will go on the path of life rejoicing. Nothing can discourage him in the

practise of truth and righteousness. His best laid schemes for the happiness and amendment of the human race, may be frustrated by the envy and malice of the worldly minded. He may meet with the vilest ingratitude from those whom he has benefitted by his good deeds. Still, he continues to do good, and to communicate. He looks not for his reward upon earth. He knows that a just God will in another and better world, recompense him for every good deed and word, and that in due time he shall reap, if he faint not. This delightful assurance, is his prop and his staff through the journey of life. It cannot be wrested from him. And hundreds of good men, who would otherwise have either fainted under a load of oppression, or sought for ease in the abodes of vice and licentiousness, have, by this support alone, been sustained, and encouraged to finish their course with joy.

Lastly, The word of God causes men to reform their former course of ill conduct, and obey the commandments of their maker.

Men are continually exposed to the temptations of vice, which are frequently so powerful that they are almost unable to resist them. Many are seduced by the treacherous snares of licentious pleasure, to commit deeds of darkness. Evil communications corrupt the thoughtless and inexperienced; a bad education causes the tender mind to bring forth the weeds of folly, and the bitter fruits of iniquity. While thousands are deprived of the cheering light of truth and virtue, by being shut up in the dark prisons of prejudice, superstition, and bigotry. Great and glorious, then, is that doctrine which invites men to repentance, by promising them forgiveness on the express condition, that they will turn from their evil ways, and do that which is lawful and right. Millions of human beings, in consequence of such a divine declaration, have been induced to lay aside their corrupt habits, and their false and dangerous principles, to lay hold of righteousness, peace, and eternal life. The reasonings of the moralist and the philosopher, afford the sinner no consolation, no sufficient motive to repent;

only the words of Christ can cause a reformation in his heart and conduct ; so that in scripture language, he may then be said to be born again, seeing that he has put away his former corrupt habits and propensities, and put on the innocence of a little child.

Such are some of the effects of divine revelation. ***“Let us therefore”** (to use the

* Among a vast variety of excellent works on the evidences, and efficacy of christianity ; I shall here mention a FEW of the CHEAP works on those subjects, so that all classes and conditions of men may, if they will, easily procure them.

PALEY’S Evidences of Christianity.

BISHOP WATSON’S Apology for the Bible.

BELSHAM’S Summary of the Evidences of Christianity.

SHERLOCK’S Trial of the Witnesses on the Resurrection of Jesus.

LORD LITTLETON’S Observations on the Conversion and Apostleship of St. Paul.

SIMPSON’S Plea for Religion.

An Answer to the Question, “Why are you a Christian?”^A

words of a great writer) “justly infer, that the character of an enlightened and consistent christian, is an eminently useful character; and that the tendency of christian principles, is to conduct the mind to the highest attainments in wisdom and virtue, and to elevate human nature to its happiest and most perfect state.”



ON THE EDUCATION OF THE POOR.

To the poor the gospel was preached. Jesus and his apostles shewed no distinction of persons, all who loved God, and kept his commandments were his beloved disciples. He associated with all who were good, and in no instance did he pay peculiar respect to WEALTH, honor, or learning; his dearest friends were the poor of this world; to them, he revealed the divine truths of the gospel; to them he opened that soul which knew no guile.

ENFIELD.

First; knowledge is absolutely necessary for the PROSPERITY and HAPPINESS of mankind*.

* "If two thirds of the temporal sufferings of men result from their moral depravity, and the operation of wrong principles, which all philosophers admit, we shall lay

Without this treasure we are little better than the brutes of the field. Traverse the plains of America, and there view man before knowledge has enlightened his mind, and confess, that he is indeed a wretched creature, and that without her influence, confusion and discord would reign triumphant through the world. During the day, he is a wanderer of the woods, pursuing the uncertain chase, or spilling the blood of his enemies. Sometimes he is led a prisoner, by his more fortunate opponents, to be sacrificed before a mis-shaped image ; or should he escape the snares of the foe, he is in almost continual apprehension of an ambuscade and to prevent assassination, skulks like a beast

the axe to the very root of the malignant tree, which poisons the atmosphere of life, by circulating that knowledge, which alone can substitute right principles for wrong, and, like the luminous vision that converted St. Paul, arrest with irresistible conviction, the tyrannic career of moral depravity." Anon.

of prey, to some dismal cavern, there to doze in stupid apathy, or to waste his hours in sensuality and gaming. On the other hand knowledge can transform his soul from a barren wilderness, into a fruitful flourishing garden; can soften every tumultuous emotion of his breast; can raise him from his abject state, to be a creature, noble in reason, infinite in faculty; can unite him to his fellow creatures by the bands of love and friendship, and make him see, in the works of nature, and the records of christianity, the providence of an Almighty God.

Shall we not then assist in disseminating the principles of truth and wisdom? Shall we not endeavour to remove the gloom of ignorance, which, like a pestilential fog, hangs over the understandings of our fellow creatures; by causing the sunshine of knowledge to bring forth the fruits of virtue and happiness? Reason must dictate to our breasts, that every one who joins not in such a godlike undertaking, neither obeys her injunctions, nor loves human nature.

Again; ye fathers and mothers who hang with delight over the smiling infant at the breast, and who look forward, with pleasure, to the time, when, the object of your affection will become the staff of your age, picture to yourselves what must be the sufferings of those parents who behold their darling children thrown upon the world, without a friend to teach them their duty to God and man, and who are every hour in danger of being corrupted by artful villains, and drawn into the styes of vice and misery. Turn your eyes to those nations where civilization is only half in its growth. Go into populous cities where the poor labourer and the mechanic are ignorant of the rudiments of reading and writing, and unacquainted with the sayings and discoveries of learning, and you will discover in the greater portion of both those classes of society, a debauchery in their morals, a wretchedness in their appearance, and in their homes scenes of riot, profaneness, and misery. Visit our prisons; ask the wretched culprit what brought him there, and he will reply ignorance. Never did he hear the voice of

wisdom. Never did a kind instructor teach him to shun the snares of vice, and folly, and attend to the precepts of piety, and virtue. Having been unable to read the holy scriptures, the glorious truths of christianity were necessarily shut out from his view. Their influence never having made an impression upon his mind, evil communications, and the criminal indulgence of his passions, led him from crime to crime, until the laws of an offended country immured him in a dismal cell, to reflect on his past life and look forward with horror at the approach of a tormenting and disgraceful death.

Does not ignorance also frequently cause the helpless female to be seduced by a perjured villain, to leave her afflicted friends, and throw herself upon a wide world? No monitor having taught her to despise the fopperies of dress; no kind friend having whispered in her ear, beware of flattery, guard against the allurements and the danger of bad example; no bible having been put into her hands to teach her to avoid vice and misery,

and prepare for a day of retribution; she becomes an outcast of society, scorned by her own sex, and insulted by brutal rakes and drunkards.

Need more be said to shew the necessity of instructing our fellow creatures, and especially the poor, in the principles of religion and virtue, and in every department of knowledge that enlarges and dignifies the human mind. Indeed it is astonishing that some of mankind still continue to think that education is injurious to the poor, when experience confirms the contrary. Compare Scotland with Ireland, and why are the peasantry of the former pious, peaceable and humane; while those of the latter are superstitious, rebellious, and savage? For no other reason than because the majority of the Irish are ignorant of their duty to God and man. Peruse the records of our courts of justice and it will be found, that seldom men have mounted the scaffold for the perpetration of horrid crimes, when they have been able to read and write. And it is likewise well-known, that before the

seeds of learning were in some measure scattered among the humble inhabitants of this country, laziness, profaneness, and brutal sports; religious prejudices, anarchy, and civil wars, almost continually infested the land: but since a Raikes, a Lancaster, and a Bell have exerted their talents, and shook the throne of ignorance, those curses, (altho' some of them are still too prevalent,) have been gradually dying away, and the poor man BEGINS to love education as a "companion, which no misfortunes can depress—no despotism enslave—at home a friend---abroad an introduction---in solitude a solace---in society an ornament"---at once the enemy of vice and the guide to virtue.

Secondly, Superstition, enthusiasm, and credulity, spring from ignorance, and have too long been the bane of the mechanic's and labourer's happiness. Indeed, the two former have frequently either caused them to become sceptical, deranged, or intolerant, while the latter has led them to put confidence in the dangerous nostrums of quacks, who have destroyed the health,

and frequently the lives, of thousands. Now had the poor or labouring man been always enlightened by reading and reflection, it is evident, that these evils would seldom or never have happened. Knowledge would have removed the masks which have too long concealed the countenances of false religion and imposition.

Thirdly, By circulating good books, we shall either check the consequences of prejudice, or prevent them from taking root in the human mind; like torches in a cavern, they will dispel mists, and prevent the foot from stumbling.

Alas! Prejudice is the bane of improvement in morals, science, and civilization, by binding the human mind in fetters, and preventing it from judging correctly, by throwing a shade over virtue, and by dressing vice and error in false colours. How many, who are under the despotism of this tyrant, unconsciously shun the society of the really good and wise, to follow the sons and daughters of error. How many, by being thus deluded, live

and die strangers to those pleasures, which alone have their origin from a knowledge of the truth.

Here, then, we should think would be a sufficient motive, (were there no other,) for every friend of humanity to put his shoulder against the car of knowledge, that it might crush into atoms the numerous plants of prejudice,

Fourthly, We may reasonably expect that a good education will make the poor economic, chaste, and temperate. It is lamentable to think, how thousands of our fellow creatures, who work hard for their support, destroy both body and soul by wasting their money in acts of the grossest vice and folly. How frequently, by indulging their sensual appetites, do they bring poverty to the threshold, banish peace from their firesides, and drive their wives and children to ignominy and wretchedness. On the other hand, let but the poor man delight in reading, and let him be supplied with excellent books, and we shall find him despising and ab-

horring sensuality. Instead of resorting to public houses, to make a beast of himself, instead of keeping the society of the licentious and profane, and instead of witnessing boxing matches, bull baiting, and other brutal sports, we shall behold him sitting with his wife and family, and while his partner will be sewing or knitting, he will be reading a religious, a moral, or an interesting book.

Fifthly, "A people will never submit to the subversion of their rights, nor will usurpers dare to invade them, while the mass of the community are possessed of intelligence, and think and act for themselves. The general diffusion of light, both intellectual and moral, until its beams fall on every class of society, and cheer the retreat and asylum of the humble and obscure, shall prove an object of ardent devotion to the patriot, the philanthropist, and the christian. As population increases and spreads, let the march of education, literature, and science, keep pace with the augmentation, adding new acquisitions to the great mass of general information.

Ignorance and despotism have shown their kindred qualities, and their indissoluble connection, in every age, and liberty has ever been most flourishing, when the faculties of a nation have been most expanded with moral and intellectual energy.”

Lastly, Through the medium of a public library,* and the influence of education, a great portion of mankind, who now remain in ignorance, will form right no-

* A PLAN FOR A PUBLIC LIBRARY, THE BOOKS LENT FREE OF EXPENSE. ESTABLISHED PRINCIPALLY FOR MECHANICS, LABOURERS, AND APPRENTICES.

1. Let literary men, or any well disposed persons, give or lend a variety of religious, moral, and instructive books, with their names in each book.

2. Let the books be put in a convenient room, and a librarian appointed, to attend either every day, or one day in every week.

tions of God, of men, and of things, will become acquainted with the secrets of nature, science, and art, and be well versed in history, poetry, philosophy, and divinity. It has been too long the disgrace of the rich, that they have endeavoured to confine to themselves, the innumerable and exquisite pleasures of a well informed mind, and that they have presumed to monopolize those intellectual

3. Over the entrance of the library, let the following words be printed in large letters. "A public library, books lent free of expense."

4. The books should be numbered, and properly arranged under their respective classes.

5. Any person resident in the town applying for a book, to be supplied with one on these conditions, which should be pasted in every volume. viz.

1. That he promises not to lend it.

pursuits, which are equally the just rights of all classes and conditions of men. But, I trust, the time is about to arrive, when the poor man will enfranchise himself from mental slavery, by studying the records of wisdom, and by thinking for himself. I trust, that the greater, and most useful portion of the community, will be no longer incapable of looking through na-

2. That he returns it to the library within a fortnight from the time of receiving it.

3. That he on no account injures or dirties it.

6. When a book is taken from the library, the librarian must write its number down in a book, kept for that purpose, against which, the name of the person to whom it was lent, the day of the month when it went out, and, lastly, the day of the month when it was returned. Example.

No. To whom lent When lent Returned.

8.....John SmithJanuary 1....Jan. 14.

30.....John Morgan....March 8March 22.

ture's works up to nature's God, of examining the evidences and contents of the gospel, of understanding the arts and sciences, of unfolding the pages of history, and of imbibing the emanations of genius, the sayings of truth, and the discoveries of reason. Wisdom crieth aloud! O, let her voice be heard! O, let her instructions be obeyed!



DEATH.

*Pallida mors aequo pulsat pede pauperum tabernas
Regumque turres.*

HORACE.

Death is a sovereign whose empire is universal. The stern and vindictive tyrant has reigned from the creation to the present moment, and will reign till time shall be swallowed up by eternity. How many millions, and tens of millions, of rational creatures have been laid prostrate by the powerful hand of death; their mortal remains have mingled with the dust of the earth, and the places that knew them shall know them no more. "Our fathers where are they?" Is the question of every man of feeling. Where are those mighty heroes, whose deeds made the nations tremble? Where are those philosophers and saints, whose words charmed the ear, and whose precepts warmed the soul, and called

forth the most generous actions. What has become of that beauty which captivated the heart of many a fond lover, the infancy which caused tears of joy to fall from the eyes of the tender parent, and the reverence of age, which silenced the tongue of folly, and filled with awe and admiration the mind of the virtuous youth? Alas! death has claimed them for his prey. The tomb has opened its marble jaws, and they are sunk into the shades of darkness and corruption.

But why need we look back upon distant ages for instances of mortality. Does not almost every day strike the cold conviction to our hearts, that, "all flesh is grass;" that we are as the flowers of the field, flourishing for a short season and then cut down by the keen scythe of death. Often is the fond mother obliged to consign her little darling to the gloomy grave, to see all her hopes destroyed by the blighting breath of corruption, and to suffer the worm to feed on those coral lips which she has so frequently kissed with rapture, and to riot on those damask

cheeks which have been moistened by her tears when sickness has seated himself on the brow of her babe. The dutiful child is deprived of the guide of his youth when he most stands in need of his paternal advice, and assistance; is obliged to see him stretched on the bed of dissolution and conveyed to the mansions of mortality. The friend in whom the soul delighted, the companion of many happy hours is seized by the ruthless hand of death. That tongue, which so often charmed with its eloquence, is silent as the desert; that countenance, which was once bright with smiles, is now a blank "without form and void:" that figure, once so graceful and dignified, is as a sepulchral monument stretched on the tomb of an ancient warrior; and that eye, which spoke the language of a generous mind, alas! "wins not, weeps not, fires not now." The vessel is shattered—the ocean of eternity has gaped—it has vanished for ever from this transitory world.

Awful and awakening consideration!
Death is continually prowling to glut his

ravenous jaws. In a moment, in the twinkling of an eye, before I can again put pen to paper, I may become his victim, and hurried into that country from whence no traveller has returned. Prepare then O man for the approach of this potent destroyer of thy frame, by fixing thy affections on heaven, where, he has no power. Remember, that, soon thy years will end; that every thing temporal will pass away from thy sight; that riches, honours, and vain pleasures, as well as cares, and sorrows will disperse, like the thick dew which hangs on the lofty hills, in an autumnal morning. They will perish, but thou (if a good soldier of Jesus Christ,) shall eternally flourish in the garden of thy God, supported and kept alive by his fostering hand.




MISCELLANEOUS OBSER- VATIONS.


A child, when he comes into the world, is innocence and love; a sun beam is not more pure, a father's hope, a mother's joy! But alas! the severity, or indulgence of mankind too frequently either nips this beauteous bud, or chokes its growth. Let me then entreat every parent not to suffer the weeds of folly, or the canker worm of vice to approach their tender plant—let no tempestuous passion destroy its opening blossom; but refresh it with the dew of affection, and increase its growth by the warm smiles of approbation: then it will flourish like the rose, beauteous and fragrant, an honour to its cultivator, the delight of beholders.




Superficial persons are generally more amused, and their mirth more excited by the recital of trifling than of witty remarks.




Self praise often deprives us of merited panegyric.




If the sayings of the moderns were collected, I am persuaded, they would equal if not excel those of the ancients.



The pageantry of despotism is like the green stagnant waters of a pool, which appear beautiful to the distant spectator, but when more fully investigated or examined are found to be the effects of putrefaction.



There should be wisdom even in our mirth.



Before we converse upon almost any subject, we should know the dispositions, opinions and situations in life of our companions; otherwise we may cruelly, altho' unintentionally, insult them or wound their feelings.



Always endeavour to please, but be not too officious to amuse.



I think many of the prejudices against authors are removed when we know the character of the age in which they lived. Thus we ought to make an allowance for the styles of Luther and Bunyan; because they were more agreeable to the taste of mankind in their age than in one more polite.



The minds of the wicked are like shattered vessels tossed upon the ocean of passion.



Many persons frequently forget, that they would seldom or never be esteemed, were they not related to worthy persons.



Youth is too frequently discouraged by invidious blame.




There cannot be a worse policy in a seminary than to give tasks to pupils as chastisements. The consequence of such conduct is, generally, most injurious; for the children are thus made to consider learning a punishment, and so are discouraged in literary pursuits.




The mere sons of fashion, and frovolity are gay butterflies, who rifle the sweets of human industry, without making any return.




How frequently have men contended, and even died, for liberty, altho' they have at the same time inconsistently tyrannised over their fellow creatures. The history of the Spartan government, and the bigotry of some of the first reformers strongly confirm the truth of this assertion.



I think it is very probable, that before this earth was a chaos, it was inhabited by human beings, who are now angels; and that after the resurrection of the dead, the earth will again become a chaos and again be inhabited by mankind.



As the flame of a furnace, after having been smothered by the fuel, again raises its pyramidical head and shines brighter than before, so does the fame of the virtuous after it has been for a time obscured by the calumny of the envious.



Prejudice is so difficult to remove from the minds of mankind, that, the English rebelled against one of their Kings, because he attempted to shorten their shoes, and the Russians took up arms against their Emperor, for desiring them to cut off their beards; as did the Irish, in like manner, oppose the government of Elizabeth because she would not suffer their horses to draw the plough with their tails! Can we wonder then that truth makes so slow a progress?



The spirit of liberty not only excites in the breast of man, the love of virtue and true bravery, but brings forth talent of every description. It not only made the Athenians destroy millions of Persians, for presuming to invade their native land, but likewise caused a Phideas, a Simonites, and a Polignotus to immortalize their victories.



If a man cannot immediately reply to

the arguments of his opponent, an unconcerned auditor must not always consider him in error. He may either be incogitative, or not so able a logician as his, perhaps, sophistical opponent; and yet, when in his closet, he may bring to his recollection incontrovertible proofs, in support of his opinions, which he could not previously remember.



Luxury has hung over many cities and her somnifrous wings have lulled into sleep their unsuspecting inhabitants, that they might become the easy prey of despotism, poverty and vice.



The death of a young author may be compared to a rose cankered in its bud.



Meditation prevents the mind from corrosion.



If we go into an uneducated family, I think we generally find the wife a more rational creature than the husband, and more deference shewn to her judgment.



Religion is a gem of inestimable price, brilliant as the diamond of the east, but hypocrisy is mere paste put together by knavery to impose upon the unsuspecting and the undesigning. He must have little judgment who cannot discern the difference between the two, and thrice happy is the man, who possesses the former, while he casts from him, in disgust, the unprofitable trash that is offered him in its place.



LIBERTY.

Stately is the form of Liberty, erect her countenance: how large and bright are her rolling eyes, which in peace are gentle as the northern sunbeam, but in war flame as the forked lightning which strikes the tyrant to the dust. Stern is her brow when

despotism approaches; terrible when she rushes among her foes. Luxury, avarice, and hypocrisy, dare not face her, but lurk like venomous serpents to destroy her power. Companion of virtue, the friend of the mountaineer, the friend of content, poverty has no miseries when thou smilest, no fears when thou art nigh. Cursed is the man who loves you not! Cursed is he who never had you for his guest.



DR. JOHNSON.

The productions of Dr. Johnson improve mankind; they were written with that intention (the intention of every good author,) and he succeeded. The thousands who read his Rambler derive a fund of knowledge, admire the capaciousness of his understanding, and become better members of society. As a poet, he is respectable....as a lexicographer, unequalled....as a critic, judicious (though too often illiberal)....and as an ethical writer probably unexcelled. His conversation was nervous

and instructive...his love for mankind excessive...his piety sincere, though tinged with a gloomy superstition...his manners not the most agreeable...and, indeed, his course of life, though generally virtuous, must not always be imitated.



SUN-SET.

How beautiful is this scene! how charming every object! The great orb is gradually sinking into the deep, thin vapours make him appear whirling round and round: his rays dart on the calm sea, and reflect a brightness richer than the finest gold... Yonder vessel appears to sail on rays of fire, and enter the centre of this great luminary.....He is gone....gone to bless distant nations.....How blue is the hemisphere, one wide expanse, bordered with purple....here tinged with orange....there with red. A soft breeze plays on the quivering plants....skims o'er the features, and softly moves the fishing boats on the salt water. Hark, how the waves sweetly roll along! What a murmuring! What

an undulating motion! How variegated their shades....Yonder are innumerable islands of sea weed, which form silvery currents, and every now and then change the appearance of the ocean. O! who can describe the beauties before me?....Stars appear....nocturnal insects leave their habitations....small flies play on the air....the swallow twitters....the field mouse starts from its nest....the distant hum of harvest home is heard....the wild flowers shut their leaves....the red poppies are just distinguished among the stubble, and the white windmills reflect the rays of the moon, who has risen high above the horizon. Such are only a few of thy wonders, O heavenly Father!....the universe is thine....he spake, and it was created....his goodness governs the vast machine....his government is everlasting to everlasting....eternity is in his grasp.



LAZINESS.

Laziness is dirty, covered with vermin, ragged and diseased. With difficulty she

draws one leg after the other....yawns and grunts....scratches her nitted hair....shakes her tattered garments....gapes....looks at the clock, surprised it is not later....sighs, and wishes for night....gnaws a black crust....yawns....stares strangers in the face....washes her hands in filthy water....crawls to her kennel....drinks gin....and falls asleep.



PALEY.

Men are so liable to error, and frequently so mistrustful, that unless they have some learned genius to shew them the right path to wisdom, they will commit innumerable errors, and not seldom become either superstitious, or doubt the truth of divine revelation. Indeed, to a superficial observer, nature sometimes appears confused and cruel; and the corruptions of christianity have made many persons consider it a forgery. Surely, then, we ought to be indebted to such a guide as Paley, who has shown the simplicity, goodness, and wisdom of the former, and proved the

divine origin of the latter. With a few exceptions, his moral and political philosophy is an admirable work: it teaches us most of our duties to our fellow creatures, explains several difficult problems, points out the advantages of a good government, and liberally remarks on the rights of mankind. In the character of this great man it is difficult to discover many faults: he was a good friend, an affectionate husband, a cheerful companion, and a philanthropist: indeed, his name must be classed with the four English philosophers who have immortalized themselves and country; viz. BACON, NEWTON, LOCKE, and CLARKE. However, his person was slovenly; and, like Dr. Clarke, he had not always the boldness to publicly acknowledge his religious and political principles.



MURDER.

Horrid, horrid is the habitation of Murder....the bones of his victims are scattered

around....blood streams from wounded captives....slippery is the clotted floor....What heart-piercing sounds strike the ear....groans and shrieks mingle with the screams of the owl.....Dreadful is the form of Murder....terrible is his blood-shot eye when it glances askance....uncombed, his long black hair hangs o'er his sallow cheeks....suddenly he rushes forward....lifts his knife....stops....thrice plunges its glittering steel in the fair breast of a sleeping virgin....thrice curses the beams of the rising sun, and glides away.



ALFRED.

It ought be, and generally is, the pride of patriots to bring forth from the spoils of time, and delineate the characters, extol the virtues, and excite mankind to walk in the foot-steps of men who have increased their country's reputation. Few nations then have produced so many Worthies as Albion's Isle. From the invasion of the Romans to the present time, Heroes, Scholars, and Philanthropists, have shone like

constellations, numerous, bright, and never fading ; but never was there an Englishman like Alfred, whose very name excites in the breasts of Britons, an ardour to protect or die in defence of laws and institutions which this Saviour of his Country first established : indeed, if we view him as a mighty General at the head of armies, leading troops on to victory and driving into northern regions the treacherous Danes who had so often dilapidated the habitations, ravaged the lands, and spilt the blood of his beloved countrymen ; or if we view him as a legislator, as an admiral, as a merciful judge, as a scholar, and as a christian ; we cannot help exclaiming with astonishment, “where came this wonder of the world, where did this phenomenon attain this multiplicity of knowledge, this bravery, this magnanimity, mercy and piety ; how became he unadulterated with the cruelties and absurdities which stained the minds of his contemporaries, and sullied the souls of men in those dark and dismal ages ? Surely he was like the radiance from heaven when God said let there be light and there was light, a ra-

diance seen and never to be extinguished.”



Shall women, who are capable of scrutinizing the works of Nature and Art, and can, with understandings generally peculiar to themselves, form systems and write productions which please and improve their fellow-creatures, merely hop and dance about a ball-room, practise for hours on a musical instrument, and, like moving pictures, attract the attention of fops and fools, and, alas! too often become the prey of artful villains, who, like alligators, tempt to destroy. Forbid it, Heaven! let them be cultivated by useful and sublime knowledge; let them become what they were designed, rational beings; then we shall more frequently have good wives and more amiable companions....our own sex will become wiser, for shame will make us enter into a competition with the weaker, our children will imbibe virtuous opinions from their mothers, and many plain neglected females will find employment and amusement in their studies, and feel the

satisfaction of knowing, that though they are not wives, yet they are not useless members of society, as they are capable of instructing many of their own sex, and can in various ways improve mankind.

How much more interesting would be their company, how prepossessing their manners, how engaging their conversation: no longer confined to dress and trifles, but consisting of remarks on men and manners, on the glorious works of nature and the invaluable discoveries of the gospel, their presence, instead of causing satiety (as is now too frequently the case,) would check our absurd rhapsodies, and hold us in a bondage far more preferable than liberty.



SUBLIMITY.

The statue of Sublimity is gigantic.... his dark eye-brows unite....his rolling eyes are solemn, not terrible....his language sententious....his voice mellow. When twi-


light faintly illumines the earth, he sits on a dark stupendous rock, his gray hair sporting on the wind....the storm gathers the waves together, they dash against the pebbly shore....a precipice is severed asunder.... with dreadful crash, it tumbles in the deep....distant claps of thunder are heard.... Echo answers....Sublimity rejoices.



HAMPDEN.

Those who step forward to check the leading principles of their age, must be looked upon as objects of admiration, or be held in abhorrence. Presumptuous as it may appear to contend against the prevailing notion,¹ I do nevertheless maintain, that popular opinion is generally erroneous. Was not the absurd mythology of the ancients, the mummery of papacy, and the infallibility of kings, for centuries generally believed and admired. How great, then, do those characters appear, who stepped forward to remove those pestilential evils, and enfranchise their fellow-

creatures. Who does not bless the memory of the Christian Martyrs, of Luther, and of Hampden? The latter was philanthropic and magnanimous; like a grain of wheat dropped on an island of useless deleterious plants, he was sent by Providence to support and cheer mankind. For when kings and princes looked upon themselves as divinities; when the unfortunate Charles considered his countrymen his slaves, made to obey when he commanded, and tremble at his nod; the patriot Hampden, ALONE, started from his "sequestered seat," opposed this despotism, and by his noble example excited in the breasts of his countrymen a spirit which hurled tyranny and oppression from off the English throne, and for ever curbed the power of bad kings: Demosthenes and Cicero, by their immortal patriotism, for a time prevented the ruin of their country; but Hampden not only prevented evil, but removed the greatest; not only came forward in the cause of Freedom, as a citizen, as a senator, as a man, but with the sword of Liberty rushed into the thickest of her foes, fought, bled, and bravely died.



MOONLIGHT.

With what splendour the moon shines
....not one cloud obstructs her rays....no
mist dims her features....the small stars
are hiddeu by her brightness....the reflec-
tion of her rays on the sea appears at a
short distance like pale leaf gold....nearer
it is of the colour of silver....and still near-
er it forms a glittering zig-zag figure....
some of the rays seem to drop into the deep,
others rise like grains of silver....yonder boat-
man is paddling among them....every dash
separates their splendour, and forms them
into a hundred shapes. How different is the
appearance of the waves on the opposite
side of this lovely satellite....if I look down,
every thing is dark and unfathomable....
if I lift up my head, the chalky cliffs reflect
her beams, and I can just distinguish the
light of a fire on board a fishing boat. How
serene....With what majesty that vessel
skins by....how white her sails....The sailor
hums his evening song....Waves gurgle....
Distant music thrills the soul with ecsta-
cy....All is beautiful!



To explain the great mysteries of Nature; to make intelligible the various phenomena of the heavens, the earth, and sea; to discover the great theory of colours, and nearly perfect the science of mathematics; was an undertaking which no mortal was able to accomplish, till Philosophy descended from heaven with her darling Newton to bless the world, and make mankind wonder. Yes, from Newton's inventive genius came those valuable discoveries. In his mind was the true spirit of Philosophy; so that her handmaids, Meekness, Perseverance, and Fortitude, mistook him for their mistress, and never quitted his person until he expired, and then, with the assistance of Piety and Benevolence, they wafted his soul to heaven.

Farewell thou great spirit!....through thee, with what pleasure do thy posterity admire the works of Nature; thou hast pointed out the Deity in every star; thou hast exalted the mind, enlarged the understanding, and taught us to look with

contempt upon the vanities of this world, and come before our Creator with veneration and gratitude. Such are the charms of Nature when studied and unveiled.... the employment delightful....the advantages innumerable.



We should be careful not to fall into a very common error, viz. that of believing in EVERY opinion which is held by those whom we esteem and admire.



The progress of Truth is similar to the growth of man: it must first be in its infancy before it can arrive at maturity.



I do not, for one moment, dispute that animals occasionally reason, but, at the same time, I contend that many of them possess instinct, which is different from reason. For example, by reasoning, man

can acquire the method of making an habitation in the most skilful manner; but the single silk worm who came from an egg, and had no communication, of any kind, with other silk worms, must be indebted to instinct, (or innate knowledge,) for being able to form the admirable oval case, in which it envelops itself.

Again, the Bee is the best mathematician in the world, altho' she never learned mathematics; a man is never a mathematician until he has first studied geometry. The former is indebted to instinct, the latter to himself.



PENN.

Few persons have done so much good as quakers, whether we consider them individually or as a peculiar body of Christians....They are generally industrious, great lovers of truth, patient, meek, pious, and benevolent.... Their benevolence is most

liberal, as it comprehends the whole human race....The American and the negro, as well the European, have cause to bless them. This is an encomium virtue demands. Truth bids us refer to the inhabitants of Pennsylvania, to the abolishers of the slave trade, to the relations of the maniac, to the instituters of the bible society, to the friends of the British and foreign school, and to the memoirs of Penn. This upright quaker not only possessed the virtues of his sect, but in the hours of danger and temptation, sacrificed both his fortune and his freedom at the altar of religion. When providence restored to him his liberty, and reconciled him to an affectionate parent, he made others free and happy by treating Indians as men, by translating the oppressed into the land of freedom, and by establishing among an unfortunate people a code of laws seldom equalled, and never excelled. Thus he lived beloved by his friends as an affectionate benevolent companion, and admired by mankind as an author, a law-giver, an undaunted foe to tyrants, and an universal philanthropist.



The opinions of Sydney were his own.... he searched human nature and judged for himself....Alas how few imitate him! He was indeed austere and rash, and like another Brutus would have sacrificed his children at the altar of liberty; but, under every garb, despotism he abhorred. He would have had man as free as the eagle, and as undaunted as the lion. Freedom without anarchy was his wish, but freedom with it, rather than slavery. This he hoped to witness in his native land but was disappointed. He left his country but did not forget her....Frequently did he satirize her follies but always did he love her as his life. When to gratify his beastly appetites the monster Charles roused war with all its horrors, this English worthy exposed him, but alas! Charles murdered his accuser. Thus for liberty Sydney lived, for liberty died; great in the field, great in the closet, great in the hour of death, great in the annals of history.



With downcast looks, pale Pity slowly moves along....sobs nearly choke her utterance....tears dim her blue eyes....woful is her voice, heart-rending are her supplications.... With what emotions she throws herself at the feet of Justice....Justice is inexorable.... With hands outstretched she calls on Mercy, Mercy drops a tear and presses her to her tender bosom.



I am persuaded that if parents would adopt the following easy plan, they would never be cursed with disobedient children.

Let either fathers or mothers first point out to their offspring the propriety of the duty they would have them perform, and afterwards, ON NO ACCOUNT SUFFER THEM TO ACT IN OPPOSITION TO THEIR COMMANDS. By attending to the caprices, and whinings of children their tempers become soured and their company disgusting.

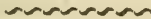


To refrain from evil is merely our duty ; but if we do all the good which is in our power, we deserve both commendation and honour. Few have more opportunities of meriting these rewards than a learned versatile genius, one who can excel in most departments of knowledge, and in each discover several valuable truths. The unaffected penetrating Watts was, fortunately for his country, a man of this description, who, though he soared not so high in the intellectual world as a Newton or a Clarke ; yet, probably, his productions have been of as much advantage as the writings of those great characters. In his writings are concentrated divinity, philosophy, ethics, and poetry, with an extensive knowledge of books and mankind, expressed in a style which please and instruct the infant, the youth, and the sage. There is a benevolence throughout his works ; and if there is not always originality, there is sure to be the light of simplicity dispersing the mists of the Schools from off the works of literature, and bringing the sentiments

of great men to our view which were before either hidden from the sight, or not properly understood.

How useful is his Improvement of the Mind, how philosophical his Logic, and how devout and poetical are many of his Lyric Poems; how interesting and simple was his preaching; how unaffected his piety; and how benevolent his life. "To the poor," say Dr. Johnson, "while he lived in the family of his friend, he allowed the third part of his annual revenue, though the whole was not a hundred a-year."

You who with bigotry declaim against dissenters, read this, blush, and imitate.



THE MURDERED SOLDIER.

Long the soldier combats with his enemy....his arm is raised....he stumbles....down he falls....blood issues from his many wounds....ghastly is his countenance....he

thirsts....he groans....he gasps....he swoons.
 Now night darkens the sanguine field....
 The groans of the dying mingle with the
 howling blast....The thunder roars louder
 than the distant cannon....Drenched are
 the dead by the waters of the storm....
 Murky is all around, save when the light-
 ning plays on the half consumed corpse
 which a wolf is devouring....The soldier
 recovers....as he stretches forth his hand,
 and calls for water, a monster in the shape
 of a human being plants a dagger in his
 heart, rifles his pockets, and leaves his
 body a prey for vultures.



HOWARD.

Man has a soul which even in this world
 can probably rise to perfection. To arrive
 at this desirable state we must become
 beneficent, as beneficence is the grand
 characteristic of the Deity, the source of
 all perfection. Unfortunately for the world,
 there are few who even attempt to ap-
 proach this state of bliſs, much less attain

it. If, however, those characters are perfect who reject the glittering pleasures of fortune; leave their native land to humanely visit the haunts of vice, poverty, and disease; subsist on vegetable food, that they may be more able to relieve wretched sufferers, whether Christian or Turk; and also to refuse honours, and expose corruption....Howard was perfect. Without one selfish motive did he relieve mankind. All he did was for the cause of virtue. All Englishmen should praise and as much as possible imitate his numerous excellences.



It is to be lamented, that many sensible men would rather be praised for a repartee than a good action.



How many country squires are much better adapted for the stable than for the drawing room; and a great deal more excel in the pursuits of the groom than in those of the gentleman.

On the other hand, how frequently do we find the poor mechanic with an enlarged mind, and a benevolent heart, making his domestic circle the scene of content and happiness. Why then is the squire flattered by a selfish generation, while the mechanic is neglected or despised? Certainly, there must be a great change in the state of society, before the Millennium shall arrive.



It has always appeared to me, that if an able scholar would publish a dictionary, consisting merely of English words, their etymology and the meaning of that etymology, without any other explanation; both Englishmen and foreigners would have a much better notion of our language, than they can possibly have, with only the fanciful meaning of common lexicographers.

EXAMPLE.

Patron, Pater, Father.

Juvenal, Juvenis, Youth.

Flatulent, Flatus, Wind.

Temporary, Tempus, Time.

Spirit, Spiro, to breathe.

Nullity, Nullus, None.

Peccability,

Peccable,

Peccadillo,

Peccant,

} Pecco, to do amiss.*



GARRICK.

Theatrical representations, when properly conducted, not only show us life in miniature, but improve the mind and exalt the soul, rousing the passions to sympathize with the afflicted, to admire virtue, and detest vice. Fortunate is the country which produced a Garrick, who reformed the stage by exhibiting the best dramatic productions, and, like a Proteus, sometimes appeared to his astonished be-

* Here it is evident that only the derivation and its meaning, will give the sense of four English words.

holders a consummate hero, a sage, a lover, and a wit, and sometimes a villain, a fop, a drunkard, and a clown.

As a performer he was never equalled, as a man not often excelled: his manners were pleasing, his mind cultivated, and his integrity undisputed: nor are his productions void of merit. If occasionally he was niggardly, vain, or envious, his goodness of heart soon made sufficient reparation, and the poor as well as the learned blessed his memory. Away with those who despise useful actors! How much is the world indebted to their genius!

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LADY JANE GREY.

The lives of men have been read with more pleasure than those of women; either because men have had more opportunities of displaying their characters, or because it is erroneously supposed that the biography of the women is unworthy



of attention. Happily this prejudice is sinking into oblivion, and in future ages, when wisdom will be considered superior to bodily strength, women's rights will become respected, and their understandings admired. That they frequently merit this admiration can be proved from many shining examples; had England no other example than the amiable Lady Jane Grey, she would equal or eclipse antiquity. Picture to yourself this lovely female, beautiful, young, rich, and noble, with flattery and pleasure, endeavouring to make her their follower, and wonder she is not vain and licentious; wonder to find her pious, sympathetic, judicious, and learned; wonder to find her with the writings of Plato in her hand. Happy, thrice happy, was her state, till cursed ambition, in the shape of a beloved parent, enticed her, unwillingly and unjustly, to become a queen. Soon after bigotry prevailed, and this virtuous woman suffered by the hand of the executioner. The gloomy Mary heard with envy how nobly her victim died, lived a life of superstition, vexation, and cruelty, and died detested by her subjects,

and abhorred by posterity. Before I conclude, let me observe, that Lady Jane Grey was not only what has been described, but likewise an affectionate daughter, a kind wife, and, when alas! too late, a lamented queen.



#### ADDISON.

Addison wrote the best English prose.... judiciously criticised the works of genius.... improved the stage....delineated the characters of private life....ridiculed the follies and condemned the vices of mankind.... taught philosophy and morality....pointed out the beauties of nature....wrote divine hymns....“employed wit on the side of religion....restored virtue to its dignity”....and led a charitable life. “See in what peace a Christian can die,”were his last words.... Words which ought to be engraven on every heart....May we so live and die!

Is it not extraordinary, that this amiable, and one of the most useful of English Worthies, was sometimes envious and a flatterer.



I knew a tradesman; who made his workmen pay a fine, whenever they uttered an oath, or brought beer and spirits into his shop. By adopting this plan, his men turned out sober and useful members of society. It is hardly necessary to add that were a similar plan enforced by all Manufacturers and Tradesmen the same consequences would take place: similar causes must have similar effects.



Standing armies have, very frequently, nearly ruined a nation, and ought therefore, to be either abolished, or well looked after.....The praetorian cohorts had the audacity to sell the Roman empire to the highest bidder, and often assassinated their rulers and the people.



Virtue must be the only source of durable happiness; one is the cause, the other the effect; they cannot be separated: indeed as soon may we expect sweetness

from the salt sea, as happiness without virtue. This being the case, every wise man will endeavour to become good, because every good man is happy. Dangers and difficulties may encompass his path in the journey of life, but his soul, like the meridian sun, when surrounded by clouds and vapours, still shines unsullied; the rays of goodness issuing from it may be turned aside by the gloomy vices of the age, and fall without cherishing or enlightening; but the soul from whence they issue, is still pure, serene and happy. In the hour of solitude or amidst the hurry of the world, the diadem of contentment encircles his brow, and when his years, like those of the stately oak, have been numbered, and he gradually decays, his steadfast mind waits with pious hope and resignation, for the time, when he shall flourish with more beauty and greater glory in the eternal garden of his God.



It is very much to be regretted, that

the most admired moral, and religious pieces, selected from the writings of clever men are not printed upon single sheets of paper, and liberally distributed among the poor: I have been told, that a gentleman, of the name of Scott, dispersed a mob of people, who had assembled to behold a boxing match, by dropping several copies of a small poem written against that brutal amusement.



I feel fully persuaded that, in all ages, the greatest obstacle to the progress of truth has been SELFISHNESS.



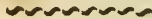
The example of Henry the eighth, who corrupted the two houses of parliament and the courts of justice by the immense riches he possessed, should be a warning to the people how they place much money in the hands of their princes.



Every inn keeper should have in his house a few select books, such as the Spectator, and the Rambler, for the amusement and instruction of travellers.



A knowledge of THINGS should be the great object of all human learning.



When many apprentices are engaged in any sedentary employment, let every benevolent master, or mistress, suffer one of them to read aloud some good book. By adopting this plan, it is evident, that the minds of the apprentices will be improved, and their minds kept from improper thoughts.



We are too frequently imposed upon by the fine verses of a celebrated Poet; that is, we are apt to take for granted every sentiment which he may put into

verse, without inquiring whether it is just or unjust.



Every church and chapel should have passages selected from the bible painted upon their walls.



It is to be lamented that many gentlemen's sons devote the principal part of that time to the practising of music, which should be given to study. Music is, undoubtedly, a delightful art, but it should not supersede those pursuits which improve, and enlarge the mind....It is a pity that a saying of Philip's is not more generally known, who reproved his son Alexander for playing TOO WELL upon the lute, intimating thereby that a prince could not attend to the important duties of his station, if he paid so much attention to music.



The following example will prove that the modern art of war is not near so destructive as that of the ancient.

Lucullus's army destroyed 150,000 Armenians, and Caius Marius's 120,000. But in the celebrated battle of Pultowa the enemy lost only 8,000, which, altho' a horrid sacrifice of human blood, was, notwithstanding, not near so great, as that which was spilt by the armies above mentioned....Oh! blessed day when the Lord "shall judge among the nations, and shall rebuke many people and they shall beat their swords into plough-shares, and their spears into pruning hooks;" and when "nation shall not lift up sword against nation, and neither learn war any more."




Covered seats should be placed by the side of all the turnpike roads in England, for the comfort of travellers.






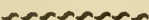
It would be a very good plan to have the axioms of great men painted upon tea cups.




Happily for the world, the madness of tyrants will generally cause their own downfall, and the liberty of the people.



Let every person, who is not in abject poverty, lay by a sum of money per week for some charitable purpose.



Songs might be made the laudable means of instructing mankind, particularly the poor, in the principles of morality and virtue.....I wish some worthy person would make a selection from our best song books for that purpose.



No subject has more engaged the attention of philosophers than the wonderful properties of the human mind. In some men we scarcely perceive a ray of genius or an emanation of intellect; while, on the other hand, in others, we are astonished at the capaciousness of their understandings and the splendour of their conceptions. No system of metaphysics, in my opinion, can sufficiently account for this singular difference in the mental powers of mankind. But when we find a man; who has been surrounded by numerous errors and prejudices, and whose opportunities for improvement have been, comparatively speaking, insignificant; pouring out a torrent of grand thoughts and judicious observations, interspersed with sublime descriptions of nature and just remarks upon surrounding objects; we cannot help exclaiming, he is indeed "fearfully and wonderfully made," "noble in reason infinite in faculties;" in the midst of darkness, a shining light, and in a desert a fragrant and beautiful plant.

Such was Shakspeare, the pupil of nature, the universal observer of men and manners; whose axioms and reflections are philosophical and moral, and whose description and delineation of the various passions and characters of mankind are truly astonishing. When we read his works, the persons of his dramas seem, as if they were, with us, face to face; and the language, they utter, appears the very same, as they would use were they really in existence: every sentence, which falls from their mouths, is just and appropriate, and no person is made to speak contrary to his character and the circumstances in which he is placed. A similar remark may be made upon the mere creatures of his fertile imagination; so that we cannot help acknowledging that could such creatures act and talk they would act and talk in the manner he has made them. In short this wonderful man appears like another Prometheus; he first makes a body and then gives it animation.

With respect to the moral character of our immortal Bard, it appears to have

been highly amiable: his friends speak of him with the warmest affection and esteem; and his enemies bring no serious charge against his conduct. If we may judge of him from his writings he must have been pious and humane: I think we may see a great deal of his disposition in his favourite Hamlet.

Before I conclude this sketch, justice demands of me to observe, that, there are some things in the writings of Shakspeare, which are censurable. He is too frequently indecent, so much so, that no modest female can read the whole of one of his plays without meeting with something to shock her feelings: every friend of liberty must also lament that the genius of Shakspeare could debase itself, by flattering wicked princes; by advocating the fulsome notion of the divine right of kings, and by treating with too much indifference the sacred privileges of the people.



Ambition may be either a virtue or a vice as it is employed. This passion, like every other, was wisely implanted in the human breast for the best purposes; altho', too frequently, it is employed, by man, as an instrument, to carry the most diabolical plans into execution, plans destructive of his own happiness, and injurious to the welfare of his fellow creatures. It is however frequently the cause of great and permanent good, the powerful energy of the soul; preventing it from lying dormant, and rubbing off the rust of sloth, which would, otherwise, enfeeble and enervate its powers: it also excites men to the performance of many noble and generous deeds which gain the applause and admiration of the wise and good.



#### THE MISER.

The covetous miser starts at his own shadow, lest it should be a thief to rob him of those treasures which his lawless hand has stolen from the poor and des-

titute. Continually thirsting for the gold which perishes, perpetually devising schemes for new lands and tenements, and viewing with an envious eye his more wealthy neighbour; he is so absorbed in the pursuit after riches that neither death nor the judgment enters his mind: till roused by the voice of the grim messenger, who seizes his pallid limbs and thunders in his ear "thou fool this night thy soul shall be required of thee," he stands aghast, gnashes his teeth, and sinks into the grave where his only possessions are a thin shroud and a narrow coffin.



#### PRIESTLEY.

A man unacquainted with the resources of the Scholar, must be astonished to find that thirty or forty volumes have been written by a single individual; but his astonishment must be much greater, when he is told, that the far greater part of them contains information, observations, and discoveries, which are either original,

or known to very few of mankind; and which, when properly appreciated, are of the greatest benefit to the world. Few scholars however, can lay claim to this honour; few can write so much, and at the same time write so well. But while the moth is feeding upon the musty lucubrations of the dull uninteresting author, the productions of Priestley will be read with admiration and applause by every man of taste and reflection. Education, history, natural and moral philosophy, politics, metaphysics, and divinity, have all employed his pen, and have all been improved by his judgment and labour. What a mass of information is contained in his numerous volumes! I had nearly said they are a complete Encyclopedia. Here I would speak of the decomposition of air and water, which was the work of his penetrating mind and which is the foundation of many important discoveries; but in fact, chymistry, electricity, and most of the other sciences have been so enriched by his understanding, that it would be difficult to say, in what subject, he has not excelled.

Unless genius and learning are united to virtue and piety, they excite in the breast sorrow and disappointment rather than esteem and admiration; and we turn away with disgust from the man, who has abused such noble talents. We should, therefore, have never valued Priestley had he been either vicious or profane: his splendid abilities would have been obscured by the noxious mist which enveloped them. But thank God this great philosopher was not only blessed with talents, which his greatest enemies must acknowledge to be vast and numerous; but also with virtues truly great and exemplary. With the mind of a Newton he blended the simplicity and benevolence of a Howard, and when in the circle of his relations and friends, he opened his heart with cheerfulness and candour: like the gigantic elephant he could grapple with his adversaries and stoop to be caressed by children. Eager in the pursuit after truth, he would never suffer another person to think for him, nor would he suffer himself to be led like an ass to feed upon thistles and briars. When after the most diligent inquiry he



had attained (as he conceived) right notions in politics, philosophy, and religion, he justly considered himself bound by every principle, sacred and human, not to be awed by the fear of man, but openly to teach his fellow creatures those opinions which he thought honourable to God, consistent with the doctrines of Christ, and beneficial to the world. And finally, when after experiencing the love and admiration of the wise and good both in his native land and in foreign countries, and alas! the insults and calumny of the wicked and deluded; he laid himself down upon the bed of sickness and died in charity with all men.\*

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\* On Sunday, the day before he died, he desired one of his sons to read to him the eleventh chapter of John. He dwelt for some time on the advantage he had derived from reading the scriptures daily, and advised his son to do the same. Upon Mr. ——— coming into his room, he said "you see sir I am still living." Mr. M———observed he would always

Whatever were the errors of this philosophical saint, I am fully convinced, that he lived for the glory of God, the diffusion of christianity and the real happiness of mankind. "Blessed are the dead which die in the Lord: yea saith the spirit, that they may rest from their labours; and their works do follow them."

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live. "Yes," said he, "I believe I shall; and we shall all meet again in another, and a better world!" He said this with great animation.

At prayers he had his grand children brought to his bedside; and after they were finished, he exhorted them all to continue to love each other. "And you little thing," speaking to Eliza, "remember the hymn you learned. Birds in their little nests agree, &c. I am going to sleep as well as you: for death is only a good long sound sleep in the grave, and we shall meet again." See a continuation of the *Memoirs of Dr. Priestley*.

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PERHAPS, THE FEW FOLLOWING DIRECTIONS FOR THE MANAGEMENT OF CHILDREN MAY NOT BE UNACCEPTABLE TO MY READERS.

First, Children should be chiefly fed with bread, milk, and vegetables.

Secondly, Boys should be taught the exercises of fencing, dancing, horse riding, and foot racing. Were these exercises more practised, they would, not only, be pleasing recreations for children, but they would also brace their nerves and remove that effeminacy from the land which is daily destroying the constitutions of thousands of the rising generation: not to add that boys thus trained will be sure to make an impregnable bulwark to their country, should they arrive at the age of manhood.

Thirdly, The best punishment for children is to deprive them of some amusement, and to shut them up in an empty room, without either books or toys: but the room ought to be well aired and lighted.

Fourthly, The best rewards for children are commendations before their companions, instructive and amusing books, toys and medals.

Fifthly, Amusement should as much as possible accompany instruction. Parents should, therefore, put entertaining works into the hands of youth, such as the Evenings at Home, Scientific Dialogues, and the Beauties of History; they may likewise teach them the first principles of natural philosophy and geography, by interesting experiments, and geographical cards.

Lastly, Were the godlike virtue of benevolence, in the place of parsimony, to be, instilled into the tender minds of children, how would their dispositions be improved and their souls enlarged! For instance, what a pleasing sight it would be to behold children relieving the sick and the indigent, by bestowing the gifts of their parents: surely this habit would banish avarice from the earth, and cause philanthropists to start up in every quarter.



Many learned and able scholars will not write, because they are persuaded that there are already too many books published. This is a mistaken notion; there are more readers than books, and generally a new work will be read in preference to an old one; besides how frequently will many persons read the publication of a friend, or of a public character who would, otherwise, have seldom taken a book into their hands.



As the example of parents influences their children a vast deal more than their precepts, they should be particularly careful that they never either lie or swear in their presence.




The remains of animals, now unknown to this world, marine shells and other produce of the sea buried in those parts of the earth which are far distant from the ocean; prove that great and important

changes in nature have taken place. Sometimes her bowels belch forth liquid fire, spreading devastation and horror around; fields are covered with lava and cinders, towns are enveloped in ashes and smoke, and gloomy darkness eclipses the meridian sun. Sometimes the earth gapes and swallows towns and villages: all things disappear save a few ruined houses tottering and falling to the ground. The sea having raised his mighty billows to the clouds bidding heaven defiance, descends and sweeps away flocks and herds, making the green meadow the habitation of the oyster and the muscle. At the same time the thunder echoes among the hollow caverns of the deep, and forked lightning lays prostrate the oak of the forest, striking terror in the guilty mind, and stamping with awe the momentous truth that even nature must submit to HIM "who rides on the whirlwind, and governs the storm".




I have noticed that too frequently pa-


rents deceive their children by frivolous tales and excuses: such a practice has a tendency of destroying that confidence in parents which should always dwell in the breasts of their children.




We know not our own infirmities; were we to be assailed by powerful temptations, we should most likely commit the same vices which we condemn in many of our fellow creatures. This consideration should make us more charitable.



I feel fully persuaded that a great many of the virtues and vices of mankind depend upon the state of their nerves.



It is in vain to expect permanent freedom in a nation, if the people remain ignorant.



The right understanding of scripture phrases is of invaluable importance: we cannot be too grateful to biblical scholars for the light they have thrown upon the obscure passages of the bible.



Where is Egypt; whose treasures and splendour astonished the surrounding nations; whose artists fashioned the most wonderful and gigantic pieces of architecture; whose fields were clothed with the richest produce of the earth, and whose streets were crowded with ingenious mechanics, wealthy citizens and the powerful rulers of the people? Nothing now scarcely remains, but the sepulchres of her dead, to inform mankind what is the doom of mortality. Where is lofty Babylon, the proud mistress of the east, whose kings trampled upon the supplicant, and whose priests madly contended against the prophets of the Most High? Where are her stupendous walls, her hanging gardens, and her lofty palaces and observatories? Where are the boastings, the

festivals and loud triumphs of her numerous captains? All are vanished! all have passed away, like the vain echo of a tumultuous shout!....her seat is the abode of the wild beast....and her name a by-word among the righteous. Where, too, are the companions or children of this once potent empress; Nineveh, Tyre, Persia, and the barbarous Carthage? Their power is destroyed, their merchandise is no longer sought after, and their names have long ceased to terrify the world. Let them go, for they cumbered the ground.

With somewhat different emotions do we reflect upon the fate of Greece and Rome. The former of these countries was once the habitation of science and art, once adorned with the productions of the artist and the wonderful works of the man of genius. There Aristides personified justice, and Socrates the wisest of the heathens taught morality and improved the mind of youth; there Leonidas, the noble champion of liberty, sacrificed his life to save a nation from the horrors of oppression and slavery; there Demosthenes

electrified the people with the thunder of his eloquence, exciting them to prefer virtuous poverty to vicious luxury, and to suffer a glorious death rather than be bound with the gilded chains and trappings of a tyrant; and there temples and statues displayed the workmanship of a Phidias, the halls resounded with the verses of a Homer, and the theatres exhibited the sublime productions of a Sophocles. Happy, thrice happy was this exalted nation till having listened in an evil hour, to the fair speeches of ambition, and accepted the bribes of luxury; she fell, like one of her own majestic temples, magnificent in ruins.

Lofty Rome rose next, and astonished the earth with the heroic exploits of her people. Nation after nation bowed before her throne, and submitted to her paternal government. Wisdom, learning and genius left the land of Greece to visit this mistress of the world, and after having instructed a Scipio, a Brutus, a Cicero, a Virgil, and many other illustrious persons, they flew to other regions to be

succeeded by avarice, effeminacy, superstition and cruelty. Then the horrid monsters, Nero, Caligula, and Domitian, stained the land with blood; the Gladiators slew each other for the amusement of a degenerate people, and the detestable rites of idolatry brought down the indignation of Heaven. Gothic chiefs usurped the throne of the Cæsars and the temples and palaces of Rome are mingling with the dust. Such is the fate of nations. Such are the sources of their ruin and the examples they hold forth to mankind of the instability of all human greatness. Many are the nations which will arise to astonish, to desolate, and then to disperse. It may be said, the world has existed but a day; weeks, months, years and centuries are yet to come. But the time will arrive, when virtue will reign alone, when the mists of vice and ignorance shall for ever vanish like a pestilence before the splendour of truth.



A SOLILOQUY.

O Heavenly Father! how wonderful are

Z

thy works...the thousands and ten thousands of insects which are gathered together on this sea-weed, with organs susceptible of pleasure and pain, may, indeed, be termed great creatures, if compared to animalcula, yet do they exist but for a season, yonder wave will sweep them away to become the food of some fish; that fish, yonder cliff, the roaring billows, are mere nothing; the whale, the Andes, the South Sea, the inhabitants of China, the inhabitants of the whole world, are likewise nothing; the moon, the planets, the sun, they too are nothing; yea, even the millions of stars with millions of globes revolving around them, containing innumerable millions of inhabitants, beasts, birds, fishes and insects, are mere nonentity compared to thee, O Maker of all! What then is man? a world when compared to insects...the meanest worm, or in fact nothing, when compared to God.

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FINIS.

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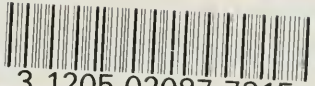
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ERRATA.

- Page 16, line 22, for cloth read clothed.*
Page 17, line 23, for barbarious read barbarous.
Page 48, line 26, for stimulate read stimulates.
Page 115, line 13, for frovolity read frivolity.
Page 118, line 11, for somnifrous read somniferous.
Page 123, line 1, for nitted read knitted.
Page 128, line 19, for statue read stature.
*Page 138, line 19, for please and instruct, read
pleases and instructs.*

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